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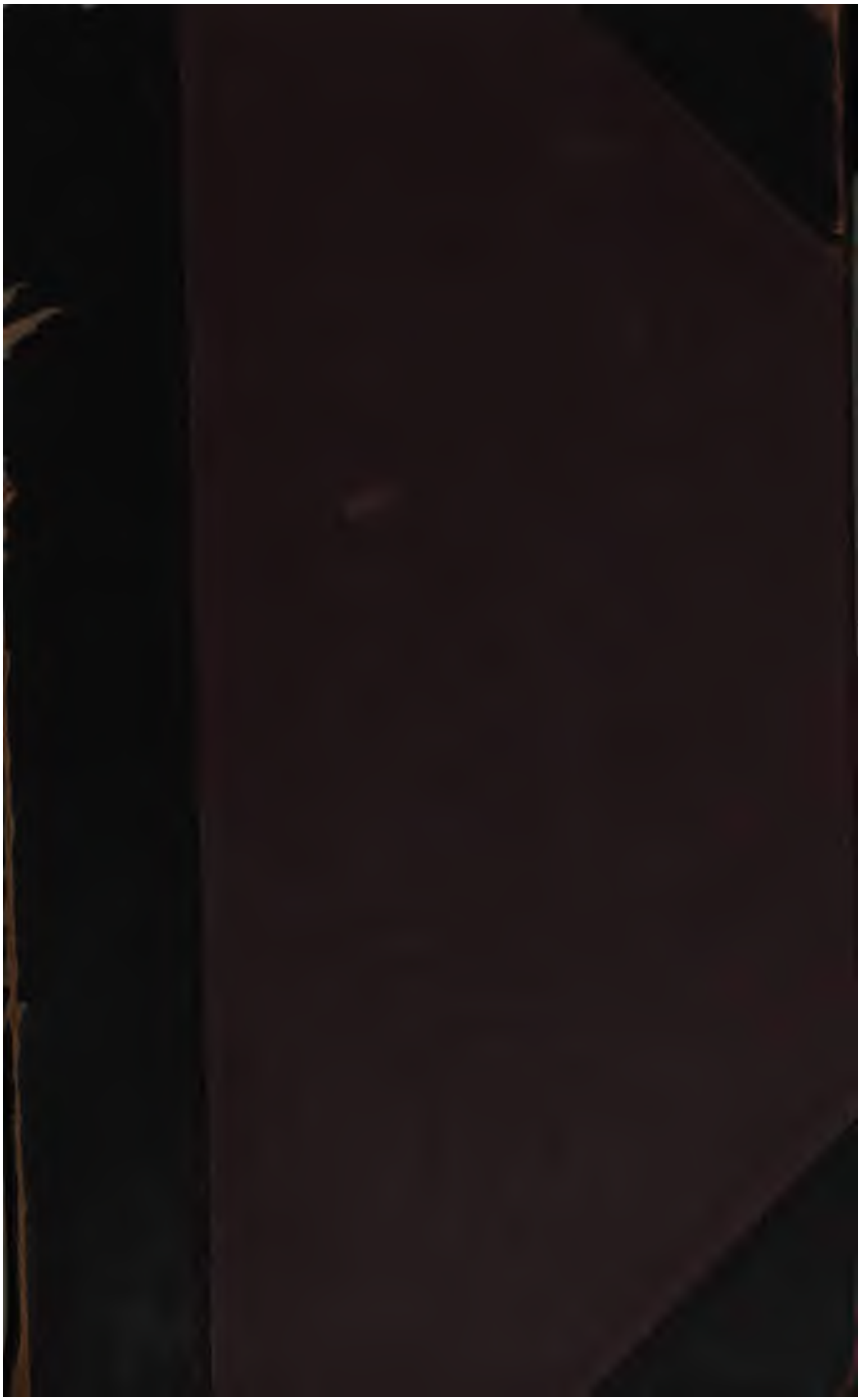

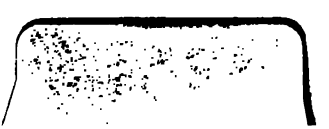

# SERIOUS ADVICE OF A *PARENT* TO HIS CHILDREN,

CONCERNING THE

## *ERRORS* of the DAY.

BIBLIOTHECA·BOD·

By a TRADESMAN.

MATH. vi. 15. *Beware of falſe Prophets*, &c.
MATH. xvi. 6. *Then* JESUS *ſaid unto them, take heed and beware of the Leaven of the Phariſees, and of the Sadduces.*
2 COR. xi. 3. *But I fear leaſt by any Means, as the Serpent beguiled* Eve *through his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in* CHRIST.
COL. ii. 4. *And this I ſay, leaſt any Man ſhould beguile you with inticing Words.*

*NOTTINGHAM:*
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# *Serious* ADVICE, &c.

## TO MY

## SONS and DAUGHTERS.

*Dear* CHILDREN, *Feb.* 1730.

THIS is a Day of great Temptation, wherein evil Examples, evil Practices, and dangerous Errors abound; & wherein there is a great deal of Lukewarmneſs, and Indifferency, as to the Things of GOD and Religion.

As for evil Examples and Practices, I hope you will avoid them, as leading directly in the broad Way to Deſtruction: And that you will be heartily concern'd about the great Things of GOD and Religion; it being the ſafeſt, moſt honourable & comfortable Way of Living. Let others ſay, and do what they will; your Father has found it ſo, and your Bibles direct and incourage you in the Way of Religion, and ſerious Godlineſs, and therefore hope you will keep this good old Way; *for thoſe that honour* GOD *he will honour, but thoſe that diſpiſe him ſhall be lightly eſteemed.*

And as for thoſe dangerous Errors that abound, ſome of them tend to overthrow the Chriſtian Religion, and others tend to the great Prejudice of the Life & Power thereof. And methinks I ſee the Clouds gathering, which

I fear will be much thicker and darker than they are at preſent, & who knows but that you may be left in a Time of thicker Darkneſs than we have ſeen, and ſo may be in danger to be led aſide, and miſs your Way to Heaven: Therefore I hope you will ſeriouſly peruſe theſe Sheets as a Token of my parental Care, & tender Love for your eternal Welfare: I hope theſe may be as a Caution and Warning to you; and by the Bleſſing of God give ſome Light and Direction, in a dark Day. I thought it adviſeable to put ſomething into your Hands for thoſe Ends.

Errors at this Day are called by ſoft Names, as Difference in Judgment, and are talked of as indifferent Matters; as if there were no great Harm in them: They will endeavour to make you believe that Error is not ſo bad as is talk'd of, and that there's but little Difference betwixt your Judgment and theirs, to palliate the Matter: You may hear People talking that you ought to have Charity for thoſe that differ from you, and asking you why they may not have Liberty of putting their Senſe & Interpretation on Scripture as well as you your's; and ſo inſinuate as if there were no Error or Hereſy, but that every thing is pretty much as a Perſon believes, or that Error is no ſuch dangerous Matter as is repreſented by ſome; & this makes the Error ſlip down the eaſier, and prepares People to receive it; for when they think it an indifferent Matter, they will not be afraid of it, nor careful to avoid it.

But it ought to be conſidered, that Difference in Judgment about leſſer Matters in Religion, in which there is no great Weight, no evil Tendency, Things that may or may not be done, theſe ought to be borne with, and covered with Love & Charity; and this the Apoſtle pleads for, Coll. ii. 16. *Let no Man judge you in Meats, or Drinks, or an holy Day*, &c. and farther in the 1 *Cor.* viii. Chap. and 1 *Cor.* x. from the 24th Verſe to the End of the Chapter, it was about eating this Meat or the other, which might or might not be done; and thoſe that are weak in the Faith we ought to receive with Love & Tenderneſs: Nor ought we to hurt the Perſons or Eſtates of thoſe that err in other Matters.

But

But for all this, there are dangerous deſtructive Errors, which we ought carefully to avoid and ſtand againſt: For we find the Apoſtle *Paul* very zealous and ſevere againſt Errors that affect the Vitals of Religion; and we are commanded *earneſtly to contend for the Faith once delivered to the Saints*, Jude 3. We ought not to be *indifferent* about Truth and Error, but *earneſt* about it. Errors that affect the Foundation or Vitals of Religion, are very dangerous to the Soul, & ſo ought carefully to be avoided: They are very diſpleaſing to GOD.

We find Hereſies amongſt the Works of the Fleſh, and ſure the Works of the Fleſh are dangerous! *Gall.* v. 19, 20. And I think this will plainly appear from ſuch Scriptures as theſe, 2 *Peter* ii. 1. there we read of *damnable Hereſies that bring ſwift Deſtruction*; ſure that's dangerous that's damnable and brings ſwift Deſtruction; and Gall. i. 8, 9. *If an Angel bring any other Goſpel to you than what we have preached, let him be Accurſed*; and he repeats it over again in the ninth Verſe, to ſhew his Zeal againſt it, and the Importance of the Matter; there muſt be ſomething very evil in that which the Apoſtle thus curſes: 2 Theſſ. ii. 11, 12. *That they all might be damned who believe not the Truth, but had Pleaſure in Unrighteouſneſs*; what a terrible Expreſſion is here concerning Error: 2 Tim. ii. 17, 18. *Their Words do eat as a Canker*; as a Canker eats and deſtroys the Fleſh, ſo do Errors miſchieve the Vitals of Religion: 1 *Cor.* iii. 11, 12, 13, 14, 15, Tho' a Man hold the Foundation, (the Doctrine of CHRIST) yet if he build upon this Foundation corrupt Doctrine and Practices, *he ſhall ſuffer Loſs and be ſaved as by Fire*; that is, with Difficulty: Rom. xvi. 17. *Now I beſeech you Bretheren, mark thoſe that cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them*; they that made Diviſions by teaching Doctrines contrary to what the Apoſtles taught, were to be mark'd & avoided; why? becauſe they were dangerous: 1 John iv. 1. *Believe not every Spirit, but try the Spirits whether they be of* GOD; and why? *be-*

*cauſe many falſe Prophets are gone into the World*; there are falſe Prophets, Teachers of falſe Doctrine, and if there were no Evil in theſe, what need we try them, or be forewarned againſt them? And Matt. vii. 15. *Beware of falſe Prophets:* 2 John x. 11. *If any come and bring not this Doctrine, receive him not into your Houſe, nor bid him* GOD *ſpeed*; here is a ſtrict Command to beware of encouraging erroneous Perſons in their Errors, & the evil Conſequences of that, viz. *leaſt you be Partakers with him in his Sin*: *Gall.* iii. 1. there he calls them fooliſh and bewitched for departing from the Truth: 1 Tim. i. 19, 20. *Concerning Faith have made Shipwreck, of whom is* Hymeneus *and* Alexander, *whom I have delivered to Satan*, &c. here we ſee they were caſt out of the Church, for their making Shipwreck of Faith: 2 Tim. iv. 15. *Of whom be thou aware for he hath greatly withſtood our Words:* 1 Tim. iv. 16. *Take heed unto thy ſelf and unto thy Doctrine:* Eph. iv. 14. *That ye be no more Children toſſed to and fro, and carried about with every Wind of Doctrine, and cunning Craftineſs, whereby they lie in wait to deceive:* 1 Tim. vi. 21. there we read of thoſe that erred concerning the Faith; here is Error concerning the Faith: Titus iii. 10. *A Man that is an Heretick after the firſt and ſecond Admonition reject.* And Error is oft in Scripture joyned with very foul Practices, and called by very hard Names, as 2 *Pet.* ii, 14. 2 *Theſ.* ii. 12. and other Places.

I think theſe Places and many others ſhew that there are Errors as to Faith, which are dangerous, and which we ought to avoid, & that therefore every Man's Judgment or Interpretation is not his Rule; for if it were, every Man muſt be in the Right that goes according to his own Judgment, & then where is Error? They farther ſhew that there were damnable Hereſies, and that Error is not ſuch a tame innocent Thing as ſome would repreſent it to be, but very prejudicial to the Soul, and very diſpleaſing to GOD; elſe it would not be ſo cry'd out againſt by the Apoſtle as it is, nor call'd by ſuch hard Names, we ſhould not be ſo exhorted to avoid it, nor warned againſt it with ſo much Earneſtneſs.

Now

Now the ſame Errors do not always prevail; in ſome Ages one Error prevails, and others at other Times, & in other Ages: But the Scripture ſtrikes at Errors and Hereſies in general; it ſtrikes at any thing that tends to ſubvert the Goſpel, or Prejudice the Vitals of Religion, let the Notions be what they will; as in the Place before named: Gal. i. 8, 9. *But tho' we, or an Angel from Heaven, preach any other Goſpel unto you, than what we have preached, let him bim be accurſed*; any other Goſpel, let it be what it will: 'Tis a general Expreſſion: 1 Tim. i. 3. *Charge ſome that they teach no other Doctrine*; and Rom. xvi. 17. *Mark them that cauſe Diviſions contrary to the Doctrine they have learned*: Heb. xiii. 9. *Be not carried about with divers and ſtrange Doctrines*: Theſe are Cautions not only againſt this, or that Error; but againſt any Error contrary to ſound Doctrine.

Therefore, to ſay, that ſeveral of the Threatnings againſt Error in Scripture, are againſt ſuch and ſuch particular Errors, that are not in this Day, and ſo do not affect us, is to little purpoſe; for ſome of our Errors were in that Day, and particularly ſtruck at; as that of Juſtification by Works; as we may ſee in *Paul*'s Epiſtles: And the damnable Hereſy the Apoſtle ſpeaks of, was denying the LORD that bought them. But as I ſhew'd before, the Scripture ſtrikes at Error and Hereſy in general, let them be what they will, as well as particular Ones in thoſe Times. Errors of equal bad Tendancy in our Day, we are warned againſt, as well as thoſe particularly ſpoken of: Or elſe thoſe Scriptures may be uſeleſs to us; if they warn againſt nothing but the Matters of that Day wherein they were wrote: But we read, that what was written afore time, was *written for our Admonition, on whom the Ends of the World are come*, 1 Cor. x. 11. and Rom. xv. 4. *Whatſoever was written afore time was written for our Learning.*

For ought I ſee, we may as well ſay the Promiſes of the Covenant, do not belong to us, becauſe they were made to *Abraham* and *David* in that Day, and our Circumſtances in this Day differ from theirs then: But the

Bleſſings of the Covenant run to all true Believers in all Ages: John xvii. 20. *Neither pray I for theſe alone, but for them alſo that ſhall believe on me thro' their Word.* And the general Threatnings reach Sins and Errors of this Day, as well as of that.

And as for our Liberty to interpret, or put our Meaning on Scripture; I think, no Man has Liberty to put what Interpretation he pleaſes on it: But we ought to interpret Scripture agreeable to it ſelf. That Senſe or Interpretation of any particular Place of Scripture that agrees with the whole, is moſt likely to be true and right: But that Interpretation of any particular Text, that contradicts other plain Scriptures, cannot be right: For the Scripture cannot contradict it ſelf. I think the Scripture is the Rule and Guide for the Meaning of any particular Place: One Scripture interprets another; and therefore, 'tis dangerous to put any Meaning or Senſe upon any Place, that does not agree with the whole; or to wreſt and ſtrain any Text, to make it ſeem to ſpeak what it never intended: For the Scripture ought to be taken in its native genuine Senſe, and not to be wreſted to ſerve an Opinion.

You may meet with thoſe that may endeavour to puzzle you with enſnaring Queſtions: How ſhould it be? How are ſuch and ſuch Things conſiſtent with Reaſon? How ſhould three Perſons exiſt in one Being? How ſhould we be juſtified by Another's Righteouſneſs? *&c.* But I would adviſe you, my dear Children, when you ſee any Truth plainly revealed in the Word of GOD, to ſtand upon the firm Ground of the Word, and maintain THAT IT IS, and not puzzle your Heads How IT IS when GOD has reveal'd THAT IT IS: If GOD ſay that a Thing is, 'tis enough; we ought to believe it; and not ſuffer ourſelves to be drawn into the Ambuſcades and Thickets of the Enemy, How IT IS; there the Enemy will endeavour to draw you, that he may puzzle you, and make the Truth dark and obſcure; and then affright you from it, with the Scar-Crows of UNINTELLIGEABLE, UNREASONALLE, and IMPOSSIBLE.

Have a care of being like the *Iſraelites* of old. *Abraham*'s Seed had a Promiſe of *Canaan*; GOD had told them, he would give it them; but they met with Difficulties in the Wilderneſs, and then they fell into the Enemy's Ambuſcade HOW CAN IT BE? How ſhall we be maintain'd and provided for in the Wilderneſs? How ſhall we ever conquer ſuch powerful People? tho' GOD had told them he would bring them thither, and give them the Land, yet they fell to Unbelief, and queſtioning the Matter: HOW CAN THIS BE? *Can* GOD *furniſh a Table in the Wilderneſs?* Pſal. lxxviii. 19. How ſhould ſuch a Multitude be maintain'd in a Wilderneſs? Here they were lead into the Enemy's Ambuſcade. They would not believe what GOD had promis'd except they could ſee how it muſt be brought about: They would not ſtand faſt to the Promiſe of GOD becauſe they could not ſee how it would be perform'd: And this ſo provok'd GOD that about ſix hundred thouſand loſt their Lives in the Wilderneſs.

So that you ought to ſtand ſteady when GOD has reveal'd a Truth, and maintain that it is; whether you can tell how GOD brings the Matter about or not.

'Tis not neceſſary to the Being or Exiſtence of a Thing, that we muſt know how it exiſts. I think it's very unreaſonable and highly provoking to GOD, when he has revealed any Thing to be, if the Creature ſay, he will not believe it except he underſtands how it is. As if a poor finite Creature could comprehend his infinite Creator. Therefore, have a care of queſtioning the Truths of GOD, becauſe you cannot comprehend them in all Things; leaſt you fall after the ſame Example of Unbelief.

If the Scriptures ſpeak of the Godhead exiſting in Three Perſons, and declare that the FATHER is GOD, the SON is GOD, and that the Holy GHOST is GOD, and yet affirm that there is but One GOD; muſt we deny the Godhead of any of the ſacred Three, becauſe we know not clearly how they exiſt in one Being? Or, becauſe we cannot fully comprehend the Manner of their Exiſtence? No ſure.

I am

I am far from thinking that Errors in the Fundamentals of Religion are ſuch harmleſs indifferent Things as ſome would have us believe them to be.

I think them very dangerous to the Soul, and Prejudicial to the Power of Religion. *If the Foundations be deſtroy'd what can the Righteous do*, Pſal. xi. 3. If the Girdle of Truth be loſt, your ſpiritual Armour will fall off; or however hang but looſe about you; ſo that you may be eaſily wounded, ſeduced, and taken captive by him who goes about ſeeking whom he may devour.

I have little, or no Expectation that this will convince, or turn thoſe from their Error who are thoroughly infected thereby; for where Error is receiv'd it eats like a Canker, 2 *Tim.* ii. 17. therefore we had need have a Care of it.

But if this confirm and eſtabliſh your Hearts in the Truth, and be an Antidote againſt the Infection: If it help to any Degree of Light & Skill in maintaining the Truth againſt the Errors and Corruptions of the Day; it will abundantly recompence the Labour, and anſwer the Deſires of your tender, and affectionate *Father*.

Now ſome of the dangerous Errors of our Day are,

I. The Denial of Original Sin.

II. Setting up human Reaſon as a ſufficient Guide in Matters of Religion.

III. Holding Juſtification by Works of our own: Or, that we are juſtified in the Sight of GOD by our own good Works.

IV. The Denial of the proper Divinity of our Lord and Saviour JESUS CHRIST.

Theſe are Errors which I hope, and earneſtly deſire, you will keep clear of & avoid (as you value the Health and Welfare of your Souls) let them come under never ſuch ſpecious and plauſible Pretences.

I. *As to the Denial of Original Sin.* This I take to be a dangerous Error, as being contrary to plain Scripture, and having dangerous and pernicious Tendencies.

If

If we be not concerned in *Adam's* Fall; if our Natures are not defiled, but we are born Innocent and free from Sin; then it may be, that we have very little, or no Need of JESUS CHRIST all our Days; but may ſave our ſelves: For, our Natures being pure and undefiled, they muſt ſoon be acquainted with the Law of GOD, and ſuitable to it; and therefore if they chuſe the right way, and keep in it, may ſave themſelves. But I cannot underſtand what Good this Notion will do them, ſuppoſe it was granted; nay I think it lays them under greater Guilt and heavier Condemnation & Puniſhment if they miſcarry: For if we be born innocent, if our Natures be holy and pure, we ſhould have vaſt Advantages to what we now have, if we are born in Sin, depraved, impure, and weak: If our Natures be pure and undefiled, we wilfully and audaciouſly turn from GOD; 'tis vaſtly more advantageous to have Natures free from Sin, and ſuited to the Law of GOD; for then we have more Power to know it, and keep it; and if we do not, we are more inexcuſable, & our Guilt is greatly aggravated: We knowing, & having Power to do our Maſter's Will, *ſhall be beaten with many Stripes* if we fail, *Luke* xii. 47, 48.

But holding the other Doctrine, believing Original Sin, opens a Way for ſome Pity and Compaſſion, and has ſome Argument to move Mercy; and puts a Man into the right Way to ſeek Help and Mercy of GOD. For Nature being corrupted, Man cannot of himſelf know and do good; his Nature being broken and ſhatter'd, as to any ſpiritual Good, and he having loſt his ſpiritual Ability; this puts him in the Way to ſeek help from GOD, and may move GOD's Compaſſion: And the *Pſalmiſt* makes the Greatneſs of his Sin an Argument to move GOD to pardon, Pſal. xxv. 19. *Pardon mine Iniquity for it is great*; and Gen. viii. 21 GOD ſays, *I will not again Curſe the Ground*; why? *for the Imagination of Man's Heart is evil from his Youth*: Miſery is the Object of Mercy, and Unworthineſs the Object of free Grace: Math. ix 12. *The Whole need not the Phyſician but they that are ſick: He came not to call*

*the*

*the Righteous but Sinners to Repentance*; and Luke i. 53. *He hath filled the hungry with good Things, but the Rich he ſends empty away:* And in the xlviii of Iſa. 8. there GOD ſays, *thou waſt called a Tranſgreſſor from the Womb:* And the next Verſe ſays, *I will defer my Anger, for my own Name's ſake.* A poor Beggar that wants, and has nothing, moves our Compaſſion to give him an Alms; but another that has a Sufficiency for his Maintenance, we leave him to that, and give him nothing.

I think this Error tends to lead Men off from the Way of Salvation by CHRIST, and greatly promotes boaſting, which is excluded from the Way of Salvation by the Apoſtle, *Rom.* iii. 27. I think theſe Men had Need take Care leſt they be in the Caſe of thoſe Rev. iii. 17. that *thought they were Rich & increaſed in Goods, and had need of nothing*; when they *were Poor, and Blind and Naked.*

I do not ſee but that it greatly leſſens, or robs CHRIST of the Glory of being the Author and Finiſher of our Faith, *Heb.* xii. 2. And the Holy SPIRIT of his Office of quickening, regenerating, & ſanctifying our Souls; for if we be born innocent, there's little Need of theſe Things. How does GOD work in us both to will and to do, if our Natures be pure and innocent, and have Power of our own.

It ſets up Man, and brings him off from that entire Dependance on GOD that he ſhould have. Nay, it charges GOD with Cruelty and Injuſtice to inflict ſuch grievous Pains, Diſtempers, and Torments on Infants, if they be innocent, and their Natures pure and Holy: What a Reflection does this caſt on the bleſſed GOD? that he ſhould thus torment Infants even to Death, if they are free from Sin. And therefore, ſuch Doctrines that have ſuch ſad Tendancies, are very dangerous, and ought to be avoided.

But now to come to ſome Scripture Proofs of Original Sin, and then we ſhall ſee how contrary the other Doctrine is to the holy Word of GOD, where it ſpeaks of Man's Nature.

'Tis

'Tis plain from Rom. v. 12. that Death came into the World by Sin, *By one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men*, &c. And that Death is the Wages of Sin; ſee Rom. vi. 23. *The Wages of Sin is Death:* But Infants die, therefore they have ſinned. I think, this is very plain if we have any Regard for Scripture.

A holy juſt GOD will not inflict the Puniſhment without the Deſert. 'Tis poſitively ſaid Death came into the World by Sin, and that Death is the Wages of Sin; then if Infants die they muſt have Sin.

*Object.* But then they object that Text Ezek. xviii. 20. *The Son ſhall not bear the Iniquity of the Father*, &c. and Verſe 3.

*Anſw.* If Children repent of their Father's Sins, & turn from them, they ſhall not die for their Father's Faults: If an ungodly Father have a Son that repents and turns from his Father's Iniquities, he ſhall not periſh: And this is the Meaning of that Chapter; as we may ſee in the 21ſt Verſe, *But if the Wicked turn from all his Sins, and keep all my Statutes, he ſhall ſurely live, he ſhall not die.* Therefore I do not ſee that this Chapter has any Relation to the Caſe in hand, for it ſpeaks of grown Perſons; for how can Infants repent or turn, they are not capable of it while Infants.

Another Scripture that proves Original Sin, is Pſ. li. 5. *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me:* Here we find *David* was not only ſhapen in Iniquity, but conceived in Sin; and if this does not mean the Pollution of his Nature, I cannot underſtand it.

*Obj.* But here it may be objected, that *David* ſpeaks not of his own Sin, but of his Mother's; that his Mother was a Sinner when he was ſhapen and conceived.

*Anſw.* But it is plain *David* ſpeaks here of his own Sins; for he is confeſſing his own Sin, his Fall, as is plain from the 1ſt, 2d, and 3d Verſes: 1. *Have Mercy upon me, ---- and blot out my Tranſgreſſions*; 2. *Waſh me ---- and clearſe me from my Sin*; 3. *For I acknowledge my Tranſgreſſions*, &c. If this be not ſpoken of himſelf

himſelf, and his own Iniquity, I know not how we muſt underſtand any thing. But let us only ſuppoſe he did ſpeak of his Mother's Sins; this does not help them, but rather proves againſt them: For what had he to do to confeſs his Mother's Sins. I do not ſee but that this ſingle Scripture will carry the Point, for *David* plainly confeſſeth that he was in Sin before he was born.

But further, Job. xlv. 4. *Who can bring a clean Thing out of an unclean? not one: Job* is there ſpeaking in the beginning of the Chapter, of the frail Nature of Man; & then he adds, who can bring a clean thing, &c. 'Tis certain every Woman is a Sinner, before ſhe brings forth a Child; for the Apoſtle *John* ſays, *He that ſaith he hath no Sin, deceives himſelf, and the Truth is not in him*, 1 John i. 8. And then, how ſhould an innocent Creature be produc'd from a Sinner? that's bringing a clean Thing out of an unclean, contrary to this Text of Scripture: And we read, Job. xv. 14. *What is Man that he ſhould be clean? and he that is born of a Woman, that he ſhould be righteous?* As if he had ſaid, What is, or who is this poor ſorry Man, that he ſhould pretend to be clean and righteous, when he is born of corrupt Parents? Can any Man think to be clean that is born of a Woman? how ſhould it be? Iſa. xlviii. 8. *I knew that thou wouldſt deal very treacherouſly, and was called a Tranſgreſſor from the Womb*; from the Womb, that is, before he can commit actual Tranſgreſſions; & ſo muſt be meant of the Corruption of Nature: Pſal. lviii. 3. *The Wicked are eſtranged from the Womb, they go aſtray as ſoon as they are born, ſpeaking Lies:* Job. xxv. 4. *How can he be clean that is born of a Woman.*

Again, we read Gen. vi. 5. *And* GOD *ſaw that the Wickedneſs of Man was great in the Earth*; there's his actual Tranſgreſſion; and then he goes to the Fountain of all, and that is the Heart and Nature; *Every Imagination of the Thoughts of his Heart is only evil and that continually*; every Imagination was evil, and that continually: It's ſpoken of the corrupt Nature of Man in general, for if Man was born innocent, he muſt have ſome good Thoughts before he was tainted; every

Thought

Thought would not be evil, nor continually ſo: And I think it muſt be ſpoken of Man's Original Corruption, and the Univerſality of it; for no queſtion but there were ſome good Men in the World that had ſome good Thoughts and holy Principles, and therefore the Meaning muſt be, that Men were naturally ſo corrupt, as that without renewing Grace, their Thoughts were only evil and that continually; and Jer. xvii. 9. *The Heart is deceitful above all Things, and deſperately wicked*; the Heart, the Fountain from which Actions proceed; he does not ſay they only learn to practice Sin by Example, but the Heart, the Nature is not only wicked, but deſperately ſo; now if he had meant the Heart when corrupted by Practice or Example, or the Hearts of bad Men only, he would not have expreſs'd it in ſuch general Terms; but 'tis the Heart, every Heart; the Heart the Nature of all Men is ſuch.

And if People would but obſerve the natural Inclination of Infants, when they begin to be able to judge, or be ſenſible of any thing, I think they may eaſily perceive in their Natures a ſtrange Averſion to any thing that is ſpiritually good, to any thing of ſerious Godlineſs, and that they are a great deal better pleas'd with, and more readily chuſe any thing in this World, that is ſuitable to their Fancies and corrupt Inclinations.

Again, *Rom.* iii. 9. *We have before proved that both* Jews *and* Gentiles *are all under Sin*; under the Guilt and Power of Sin, and naturally ſo, or elſe there would be both *Jews* and *Gentiles* born innocent, and therefore would continue ſo for ſome Time eſpecially; and it follows in the 12th Verſe, *there is none that doeth good, no not one.* Now certainly at that Time there were many ſanctified holy Perſons both *Jews* and *Gentiles* that did good, and therefore it muſt be underſtood of the corrupt Nature of Man that none do good by Nature: I think theſe Scriptures hold forth plainly the Corruption of Man's Nature, and the original Defilement of it.

And now I ſhall endeavour to prove the other part, viz. *The Imputation of* Adam's *Guilt*; and I think *Rom.* v. from the 12th Verſe to the End proves this plainly;

plainly; Verſe the 12th, *Wherefore as by one Man Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned*; that is, all Men have ſinned in that one Man, for Death came in by Sin; but in the Margin of our Bibles (which I ſuppoſe to be the true Original) inſtead of *for that all have ſinned*, 'tis *in whom all have ſinned*; and then nothing can be plainer from that, than that *Adam* was a public Perſon, and repreſented all Mankind, and ſo all Mankind ſinned in him; as what our Repreſentatives in Parliament do, we do whom they repreſent: The Beginning of the Verſe ſays, *by one Man Sin entered into the World*, and the latter part is, *in whom all have ſinned*; in that one Man all Mankind became Sinners, that is, they are all involved in the Guilt of his Tranſgreſſion.

And as for the Word *impute*, we find that expreſſed in the 13th Verſe, and in the 14th Verſe 'tis ſaid, *Death reigned from* Adam *to* Moſes, *even over them that had not ſinned after the Similitude of* Adam's *Tranſgreſſion*; over *them*, that is, over Infants who had not ſinned actually, for they could not commit actual Tranſgreſſion as *Adam* did, but yet Death came upon them, and therefore they were involved in the Guilt, or elſe how could Death come upon them if they had not ſinned in *Adam*, for they could not actually ſin after the Similitude of *Adam*; Verſe the 16th, *For the Judgment was by one to Condemnation*; that is, by one Man, or by one Offence; Verſe the 18th, *Therefore as by the Offence of one Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the Free Gift came upon all Men unto Juſtification of Life*. Here he runs the Parallel betwixt the Offence of *Adam* being imputed to his Poſterity to *Condemnation*, and the Righteouſneſs of CHRIST being imputed to all his ſpiritual Seed for their *Juſtification*; as by one Man's Sin all his natural Poſterity were *involved*, even thoſe that had not actually ſinned; ſo by one Man's Righteouſneſs, (even the Righteouſneſs of CHRIST) all his ſpiritual Seed ſhould be *juſtified*; even thoſe that had not nor could not work

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out a Righteouſneſs to juſtify themſelves: And in the 19th Verſe he concludes, *As by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made Righteous*: If theſe Expreſſions do not hold forth *Adam* to be a public Perſon, and his Sin imputed to his Poſterity; and CHRIST a public Perſon, and his Righteouſneſs imputed to his ſpiritual Seed, I know not what does. Further, we read *Eph.* ii. 3. *Amongſt whom we had our Converſation in Times paſt*, &c. *and were by Nature the Children of Wrath, even as others*: The Apoſtle here writes to the believing *Epheſians*, and ſhews them how they walked, and how they were captivated by Sin and Satan, being dead in Treſpaſſes and Sins before time, but now were quickened; and in the 3d Verſe he brings himſelf and the *Jews* into the Matter, as well as the *Gentiles*, *Among whom alſo we had our Converſation in Times paſt, in the Luſts of the Fleſh*, &c. and then he adds, *and were by Nature the Children of Wrath, even as others*; even *Paul* himſelf, for all he was a *Phariſee*, and touching the Righteouſneſs of the Law blameleſs, yet he and the *Jews* (for he ſays we) were Children of Wrath; and not only by actual Tranſgreſſion, but by Nature, they were naturally Children of Wrath, and ſo under the Curſe as well as others; this ſhews the Univerſallity of it, even as others, that is, as well as the reſt of Mankind: Now how could they be under the Wrath of GOD, naturally ſo, if their Natures were not defiled, by Imputation of *Adam*'s Sin?

Other Texts might be produced for the Proof of this Point; but I think theſe are ſufficient to thoſe that have a mind to ſee the Truth, and do not ſhut their Eyes againſt the Light.

To conclude this Matter, I think they run a great Hazzard that deny Original Sin; for if it proves to be true that we are anſwerable for *Adam*'s Sin, and do not believe it, we are not like to repent of it, and ſo run the Hazzard of being ruin'd by it; for if we repent not how ſhall we be ſaved, but if we believe it and repent of it, we are on the ſafer Side.

II. Another Error which too much prevails at this Day is, *to believe that Reaſon is a ſufficient Guide in Matters of Religion.*

Now this is a dangerous Error.

1. *It makes the Scriptures of little or no Effect:* For if our own Reaſon attended to, be ſufficient, what Need have we of the Scriptures, or divine Revelation? In ſhort, I think it overthrows all reveal'd Religion.

2. I think, *it opens a ready Road to Heatheniſm:* For the Heathens had not the Scriptures, they knew what they knew by the Improvement of Reaſon; and if we go by this Rule and reject the Scriptures what are we better than they? Nay we are worſe in a great meaſure; becauſe we have the Scriptures and reject them; whereas if they had had them, they might have made a better Improvement of them. I have read that ſome of the Heathens ſaw a great Need of a further Revelation of GOD's Mind than their Reaſon could give them, and had Hopes ſomething more would be revealed in after time than they could ſee by their Reaſon *: And ſure then it ill becomes us to be ſo conceited of our Reaſon, when they ſaw ſuch Defects.

3. *We ſee that our Reaſon is very ſhort as to the Things of Nature:* Many Things there are in Nature that have puzzled the greateſt Men. And, if Reaſon cannot fathom Nature, how ſhould it fathom the great Things of GOD? Men are often baffled in the Methods of their Buſineſs; they often take wrong Meaſures, and Things fall out contrary to their greateſt Forecaſt, and are often ſnar'd in their deepeſt Contrivances, and find they have taken wrong Meaſures: Then how ſhould it dictate to us the Mind of GOD, as to our Salvation? If it ſtumble, and oft makes ruinning Miſtakes as to this World, and the Things that relate to our Bodies; we are not wiſe to truſt to it with reſpect to our Souls, and

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* *See Dr.* Clark on the Truth and Certainty of the Chriſtian Revelation, *in that Part* Evidences of natural and reveal'd Religion. *p.* 157 *and* 158.

and the Things of another World: If it err ſo in the the Leſſer, ſure it's dangerous indeed to truſt it in the Greater.

4. I think this Error is very dangerous and audacious, for, *it makes a Man think himſelf his own Rule, and ſets him in the Throne of* GOD. Who has a Self-ſufficiency of Wiſdom but God? I believe that Man in Innocency had a Divine Revelation: For none knows the Mind of a Man till he reveals it; and how could he tell his Maker's Mind in many Caſes, without GOD diſcover'd it to him? As a good Man ſaid, "How "came *Adam* to know that he muſt not eat of the "Tree of Knowledge, and that he might eat of all o-"ther Trees, if GOD had not told him?" GOD ſaid to him *of every Tree in the Garden thou mayeſt freely eat*, &c. Gen. ii. 16. and did not GOD reveal the Penalty, *thou ſhalt die*, Verſe 17. Nay, I cannot ſee but that the very Angels need Diſcoveries of the Mind of GOD continually, of what he would have them to do; or how ſhould they know what his Will is? Therefore, I think certainly this Opinion of our Reaſon is fill'd with Pride and Haughtineſs, and greatly provoking to GOD; for *he reſiſts the Proud*, James iv. 6. And I think it takes off the Creature from Dependance on his Creator for Wiſdom; for if Reaſon be ſufficient, what need we ask Wiſdom of GOD.

5. If Reaſon be the Rule, *'tis very imperfect*: For every Man's Reaſon does not tell him the ſame Things, it being corrupted: One Man thinks this rational, and another does not think that, but ſome other, or a contrary Method Rational; one Man thinks this the Way to Heaven, and another the contrary: And therefore, we have Need of an infallible Rule to guide our Reaſon, and be the Standard; or elſe, who knows whether he goes right or wrong.

6. If Reaſon be ſufficient, *then they are doubly guilty that miscarry*: That have ſuch a Light in them, and yet will not make uſe of it as they ought. It muſt aggravate their Condemnation when they reject the Scriptures, for if they prove at laſt to be the Rule,

then they are gone forever, for rejecting them that might have lead them the right Way; and it will be a great Aggravation of their Miſery, that they had theſe Helps but rejected them.

But ſome ſay, Reaſon is, or ought to be a ſufficient Guide; Ought to be! as if God was obliged to make his Creatures independant on himſelf, and ought to give them their Wiſdom again, when they had flung it away: But there's no ſuch Obligation on God, 'tis reaſonable God ſhould have his Creatures depend on him.

But thoſe that hold the Light of Nature to be inſufficient; they are of the ſafe Side let it be how it will; for if the Scriptures be not the Rule, they have, and exerciſe their Reaſon as well as others, and ſo have Safety that Way: They have both Scripture and Reaſon to guide them; but the other hold but one; and therefore, if that fail they are gone forever: And who would run ſuch a Hazard?

Further, I would ask them, how they would know God's Mind if he did not reveal it? When Man has ſinned, how do they know what will pacify their Maker? How do they know whether he will forgive Sin, or how many Sins he will forgive? How far his Grace and Mercy will extend? How do they know what Satisfaction he requires? What Method of Salvation will pleaſe him? Nay, how does any Man know what Sort of Worſhip will pleaſe him, and at what Times he will be, worſhip'd, except God reveal this? How do they know what Methods of Government God will have in his Church while here on Earth? What could *Reaſon* teach us of the two Sacraments, Baptiſm and the Lord's Supper? How could Reaſon tell that theſe were God's Will, except he reveal'd it? Or, that Jesus Christ muſt be the Perſon that muſt appeaſe God and ſatisfy for Sin, or how he muſt do it? Reaſon would be at a Loſs about theſe Things. The Way of Salvation that God has ſettled in his Word is Fooliſhneſs to natural Reaſon; as the Apoſtle ſays, it was *to the* Jews *a ſtumbling Block, and to the* Greeks *Fooliſhneſs*

*iſhneſs*, 1 Cor. i. 23, and they were moſt likely to know Things, and paſs a rational Judgment, and yet we ſee how their *Reaſon* fail'd in the Way of Salvation GOD has ſettled; *it was to them Fooliſhneſs*; ſo that if *Reaſon* muſt be the Guide to Heaven, it will not lead us the Way of Salvation that GOD has appointed, for it eſteems it Fooliſhneſs: And therefore, I think this Notion contrary to right Reaſon.

And now I ſhall endeavour to ſhew how contrary it is to Scripture. They will own that the Scriptures are helpful and uſeful to them in ſome Caſes; but then this that they own uſeful to them utterly condemns their Notion, throws down *human Reaſon*, and depreciates it at a ſtrange Rate in ſpiritual Matters, 1 Cor. ii. 14. *But the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs to him: Neither can he know them becauſe they are ſpiritually diſcerned.* The natural Man, or Man by Nature, receives not the Things of GOD; that is, knows them not ſo as heartily to receive them; and then follows his inability, neither can he know them; and then he gives the Reaſon that he cannot know them, and that is, becauſe they are ſpiritually diſcerned: Luke xxiv. 45. *Then opened he their Underſtandings that they might underſtand the Scriptures:* 1 Cor. iii. 18, 19. *If any amongſt you ſeem to be wiſe in this World, let him become a Fool, that he may be wiſe*; that is, ſee his own Folly and Ignorance, and ask Wiſdom of GOD; for that's the Way to true ſpiritual Wiſdom: A Man muſt ſee his Folly, or he will not ask Wiſdom of GOD: He muſt be content to be called a Fool by the wiſe Men of this World: And it follows in the 19th Verſe, *For the Wiſdom of this World is Fooliſhneſs with* GOD; and in the 20th Verſe 'tis ſaid, *The* LORD *knoweth the Thoughts of the Wiſe that they are vain:* Where is *natural Reaſon* now? 'tis Fooliſhneſs with GOD, as to ſpiritual Things; a Man muſt become a Fool that he may be wiſe, and the Thoughts of the Wiſe are vain, not only the Thoughts of the *weaker* Sort of Mankind that know little, but the Thoughts of the *Wiſe*;

the Reaſonings and Counſels of the Men of Wiſdom are vain: And we find, *Mat.* xi. 25, that theſe Things were hid from the wiſe and prudent, and were revealed unto Babes; here we ſee, the Things of Salvation are oft hid from the Wiſe and Prudent, Men of the greateſt Reaſon and Underſtanding, and are revealed unto Babes, thoſe that have the meaneſt Share of it; here, Men of Wiſdom and Prudence, are not acquainted with the Things of GOD, and Babes know them; how comes this to paſs? they are revealed to them: This proves both the Inſufficiency and Darkneſs of Reaſon, and the Neceſſity of Revelation; *thou haſt revealed them*, and ſo it comes to paſs that many wiſe Men know them not, becauſe they truſt to their own Reaſon, which does not diſcover them; but Men of the meaneſt Capacities know them, ſeeking to divine Revelation; *But haſt reveal'd them to Babes:* And we read 1 Cor. ii. 7, *But we ſpeak the Wiſdom of* GOD *in a Myſtery*, &c. Verſe the 8th, *Which none of the Princes of this World knew: For had they known it, they would not have crucified the* LORD *of Glory*; that is, had they known GOD's Deſigns in ſending his Son, that it was for the Salvation of Man, they would not: Verſe the 9th ſpeaks out the Weakneſs of *natural Reaſon* plainly, *Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the Things which* GOD *hath prepared for them that love him*; here Man's *Reaſon* was ſo far from finding out theſe Things, that they do not ſo much as enter into the Heart; how then muſt they be known? The 10th Verſe tells, GOD *reveals them by his Spirit*; here is a ſuper-natural Revelation plainly ſpoken of, as neceſſary for our knowing of the Things of GOD and our Salvation: 1 Cor. i. 18, 19. *The preaching of the Croſs, is to them that periſh Fooliſhneſs*; and we read it was ſo to the *Greeks* (which were the learned and wiſe Men) Fooliſhneſs, Verſe 23d: They knew not what to make of CHRIST crucified, for all their Learning, Wiſdom and Reaſon, it was a fooliſh Story to them: Nay, GOD ſays in the 19th Verſe, He *will deſtroy the Wiſdom of the Wiſe*; that

that is, make their Underſtanding to appear to be nothing but Fooliſhneſs as to theſe Things: And Verſe 21ſt ſays, *the World by Wiſdom knew not* GOD; they thought their Reaſon able to comprehend any Thing; and GOD's Way of ſaving Sinners by JESUS CHRIST, not coming within the Compaſs of their Reaſon and natural Wiſdom, therefore they rejected it; and ſo by Wiſdom they knew not GOD: And GOD made Uſe of preaching CHRIST crucified, which they reckoned Fooliſhneſs, to be the Means to ſave them that believe, Verſe the 21ſt: And Gal. i. xv, 16. *But when it pleaſed* GOD, *who ſeperated me from my Mother's Womb, --- to reveal his* SON *in me, that I might preach him amongſt the Heathen*; here we find *Paul*, a learned Man brought up at the Feet of *Gamaliel*, a Man of great Reaſon and Underſtanding, yet he knew nothing of CHRIST, and GOD's Way of Salvation aright, 'till it was revealed to him by GOD; why might not *Paul*'s Reaſon have found it out as well as any Body's, if it could have been found out that Way; for he was zealous for the Law of GOD, even to Perſecution, and in that thought to do GOD Service: but he was miſtaken, till GOD reveal'd his SON in him: It was Revelation that brought *Paul* to GOD.

And in the old Teſtament *Pſal.* cxliii. 10. this is a Pſalm of *David*, a Man after GOD's own Heart, a great Prophet, a Man inſpir'd, a Man of great Parts and natural Underſtanding, ſo as to manage his temporal Affairs to the beſt Advantage, and to rule his Kingdom juſtly and honourably; yet we ſee what a mean Opinion he has of his own Knowledge, and how he begs of GOD for his Teaching, Verſe 10. *Teach me to do thy Will for thou art my* GOD: Pſal. cxix. 33. 34. *Teach me O* LORD, *the Way of thy Statutes, give me Underſtanding and I ſhall keep thy Law*; and Verſe the 18th he ſays, *Open thou my Eyes that I may behold wondrous Things out of thy Law*. We may ſurely think that *David* had a mean Opinion of the Strength of his own Reaſon to guide him in the Things of Religion, for we ſee how earneſtly he begs for GOD's Di-

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rection; and he ſpeaks as if he could ſee nothing of himſelf, or by his own Reaſon, but as if he was blind in this Matter; for he ſays, *Open thou mine Eyes, that I may behold Wonders in thy Law*; this ſhews that we are not able to know the Scriptures aright without teaching from GOD; *Open thou my Eyes, that I may know wondrous Things in thy Law.* And we ſee, Pſal. lxxiii. 22. *I was as a Beaſt before thee, ſo fooliſh was I and ignorant*; here we ſee *Aſaph*, an inſpired Man, yet how he owns his Folly and Ignorance in miſſing his Way; his Reaſon fail'd him, for he *was envious at the Fooliſh, when* he *ſaw the Proſperity of the Wicked*; and 'tis plainly ſaid in Jer. x. 23. *The Way of Man is not in himſelf, 'tis not in Man that walketh to direct his Steps*; but it would be in Man to direct his Steps if Reaſon was ſufficient. And we read, Iſa. viii. 20 *To the Law and to the Teſtimony: If they ſpeak not according to theſe Words, there is no Light in them*; and therefore, Reaſon may ſay what it will, if it be not according to Scripture it will not do.

I think theſe Scriptures are ſufficient to ſhew the Weakneſs, and Inſufficiency of natural Reaſon to direct us the Way to Heaven.

*Object.* But ſome may object that Place of the Apoſtle Rom. ii. 14. where he ſays, *The* Gentiles *which have not the Law*, (viz. the written Law) *are a Law unto themſelves, they doing by Nature the Things contained in the Law*, &c. We may ſee the *Anſwer* to this in *Pool's Annot.* on that Verſe; ſome might ſay the *Gentiles* had not the written Law of GOD, and therefore could not tranſgreſs, nor be culpable in Judgment, for where there is no Law, there is no Tranſgreſſion; but the Apoſtle obviates this Objection and tells them, that tho' the *Gentiles* had not the written Law; yet they had ſo much of the Remainders of the Law of Nature in them, as could tell them in many Things when they did well or ill; what they ought to do, and what not; for their Conſciences accuſed or excuſed them, Verſe 15. and ſo they were liable to Condemnation for doing Things contrary to that Light they had,

had, and neglecting to do what they knew they ought to do, Verſe the 12th, *As many as have ſinned without Law, ſhall periſh without Law*, viz. without the written Law; ſo that they might fall in Judgment, for not obeying that Light they had: But the Apoſtle is far from aſſerting, that this Law or Light they had was ſufficient to direct them the Way to Heaven, without further Diſcoveries of the Will of GOD; as we ſee in the Scriptures before cited.

But we muſt not think that our Reaſon is to be laid aſide, or that it is uſeleſs as to the Matters of Religion; no, GOD expects we ſhould uſe this Tallent, as well as others he has given us; for we read that David *thought on his Ways and turned his Feet to GOD's Teſtimonies*; he uſed his conſidering Faculty, ſeriouſly thought & conſidered, and then turned, &c. And GOD complains of his People for their want of Conſideration, Iſa. 1. 3. *The Ox knoweth his Owner & the Aſs his Maſter's Crib, but* Iſrael *doth not know, my People doth not conſider*; & it follows in the 4th Verſe, *Ah ſinful Nation*, &c.

Sound Converſion begins with ſerious Conſideration of our Duty to GOD, and our Sin againſt him, our Danger, and how to avoid it; but Men are apt to truſt to their *own* Reaſon, and think *that* ſufficient to diſcover the Way of Salvation and the Things of Religion, without ſeeking to GOD to reveal theſe Things to them, and ſo they miſcarry; for they know they have greater Parts and Abilities than many of their Neighbours that pretend to Religion; and therefore they think, why cannot they diſcover the Things of Religion as well as they, if there was any Thing in it, but they can diſcover no ſuch Thing as their Neighbours talk of, and therefore they reject it: Whereas many Men of mean Parts, they ſee their Ignorance, and take GOD's Way, ſeek ſpiritual Wiſdom of him, and ſo they find it; according to that Place Jam. i. 5. *If any Man lack Wiſdom, let him ask it of GOD, that giveth to all Men liberally and upbraideth not; and it ſhall be given him*; and Pſal. xxv. 9. *The Meek will he guide in Judgment*

*Judgment, the Meek will he teach his Way*; the Humble and Lowly that ſee their own Darkneſs, and pray to be directed and lead by him; but Men will not ſee their own Darkneſs, in the Things of God, (according to that Eph. v. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the LORD*) and ſo will not come to him to be taught, and thus they miſcarry; whereas 'tis moſt reaſonable that the Creatures of God ſhould depend on him and ſeek to him, who is the Fountain of Wiſdom for all that they want.

III. Another Error of this Day is, *holding that we are juſtified before GOD by our own good Works*: Or, *That theſe are the Matter of our Juſtification before GOD.*

Now this I take to be a great Error and dangerous, as it robs Jesus Christ, of the Glory of his Righteouſneſs in the Juſtification of a Sinner, and tends to weaken or deſtroy the Comfort, and Stability of the People of God, eſpecially of the poor wounded, tender Hearts whom God would have comforted: Souls ſenſible of Sin and the Corruption of Nature, the Purity and Extent of the Law of God, and of their own Weakneſs and Imperfection in their beſt Duties, ſuch can have little or no Comfort, if this Doctrine be true, nor can they have true and ſettled Peace of Conſcience, for it is by the Knowledge and Experience of the right Method of Juſtification, that we have Peace with God, Rom. v. 1. *Being juſtified by Faith we have Peace with GOD*, &c. but while we truſt to ſuch a poor imperfect, defiled Thing as our own Righteouſneſs, the Law and Conſcience will be always accuſing and wrangling, and filling the Soul with Fears, and Uncertainties as to its Salvation: (I mean it will be ſo, where the Soul is truly awakened) But where the Soul is ſtupid and hardened, it's apt to think any Thing will pleaſe God, even the leaſt Obedience that can be. I muſt needs ſay, I have wondred to hear ſome plead for Juſtification by Works that have had as few of them as moſt have.

But

But then here lies the Stumbling-Block with ſome, they think becauſe we plead for Juſtification by the Righteouſneſs of CHRIST apprehended by Faith, that this ſhuts out good Works in the Heart and Converſation, and one cannot make them diſtinguiſh between Juſtification and Sanctification; but they believe if good Works do not juſtify us, it lays open a Door for Looſneſs, and neglecting good Works, and leads to *Antinomianiſm*; whereas this is a great Abuſe of the Doctrine and a great Calumny; for we hold the Neceſſity of good Works in *their* Place, as well as the Righteouſneſs of CHRIST in *its* Place; and good Works are abſolutely neceſſary in our Hearts and Converſation; 'tis impoſſible we ſhould be ſaved without Holineſs; Good Works are in Obedience to the Command of GOD, and honour GOD and our Profeſſion, and they are abſolutely neceſſary to fit us for Heaven, but ſtill they have no place in Juſtification before GOD; they cannot anſwer the Demands of the Law, nor ſatisfy Juſtice, nor make us or our Services acceptable to GOD, nor juſtify us in his Sight; this the Righteouſneſs and Satisfaction of CHRIST does. We muſt have a Righteouſneſs to recommend our Perſons and Services to GOD, and to anſwer the Purity of the Law; and this our own Righteouſneſs cannot do, it being imperfect.

Further, this Doctrine of Juſtification by our Works, ſets up Man, and gives him Occaſion of boaſting; it promotes Pride when we think we have a Righteouſneſs of our own that can recommend us to GOD and juſtify us before him. This was reckoned a great Error in former Times, and the contrary Doctrine ſtoutly maintain'd. *Luther* maintained Juſtification by the Righteouſneſs of CHRIST apprehended by Faith, and deny'd good Works any Share in it; he bravely defended this againſt the Pope and all his Adherents: And the Church of *England*'s Articles ſay, "We are juſtified "by Faith alone:" The Church of *England* Biſhops have been very clear in this Doctrine, and bravely maintain'd it in former Days; however it's come into contempt now.

And

And *Luther* plainly ſays, " If we neglect this Article " of Juſtification, we looſe all together." (Luther *upon Gal. Chap.* I. *p.* 14.) And indeed if a Man will hold Juſtification by our own good Works, it lays him open to abundance of Errors; but the contrary Truth guards a Man againſt them; it guards againſt *Arianiſm*, *Socinianiſm*, *Arminianiſm*, *Quakeriſm*, *Deiſm*, and *Popery*; for theſe hold this Article of Juſtification by Works one Way or other, as far as I can ſee; and if a Man be found in the Doctrine of Juſtification, I do not ſee how he can run into any of the forementioned Errors.

I wonder how a Man ſhould pretend to Juſtification by his own Works, when the Voice of the Law is, *Curſed is every one that continues not in all Things that are written in the Book of the Law to do them*, Gal. iii. 10. as many as are of the Works of the Law are under the Curſe; for it is written, *curſed is every one*, &c. and Jam. ii. 10. *For whoſoever ſhall keep the whole Law, and yet offend in one Point, is guilty of all*: One ſhould think theſe two Texts ſhould put down Juſtification by Works for ever. Let us a little conſider the Extent of theſe Expreſſions: Curſed is every one; every one, one as well as another, without reſpect of Perſons, that continues not; we muſt not only do good now and then, but continue to do ſo; continue to do all Things, not ſome Things; ſome will hope if they do good in moſt Things, GOD will forgive the reſt; Aye, but if you will be juſtified by the Law, by your own good Works, you muſt do all Things, and continue to do ſo, or elſe you will fall under the Curſe: All things that are written in the Book of the Law to *do* them; not to think them, wiſh them, or endeavour only to do them, but you muſt do them, or fall under the Curſe; and Jam. ii. 10. confirms and gives a Reaſon for it, *viz. for he that offends in one Point is guilty of all*; guilty of the Breach of, and liable to the Puniſhment of the Law. Here is the Caſe of thoſe that are under the Law as a Covenant of Works, and will be juſtified thereby; they muſt

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fulfil the whole Law, or it cannot juſtify them, but condemn them: Not but that every Man is under the Law as a Rule of Life; the beſt Man in the World is bound to obſerve the holy Law of GOD, as a Rule of holy Living; for we do not make void the Law thro' Faith, or free ourſelves from obſerving it, as a Rule of Life, GOD forbid we ſhould do ſo; *Rom.* iii. 31. but be juſtified by our own Obedience to it, we cannot; for the Law cannot juſtify us, *in that it is weak thro' the Fleſh*, thro' the Imperfection of our Obedience, or the Corruption of our Natures call'd Fleſh, Rom. viii 3.

*Curſed is every one that continues not in all Things*; and *he that offends in one Point is guilty of all*: Certainly the Law muſt be perfectly fulfill'd, both in its Precepts and Penalties; it muſt have a perfect Righteouſneſs every way anſwerable to the Purity and Extent of it, either from us or our Surety, or elſe it can never juſtify one Soul; but we muſt fall under the Curſe, notwithſtanding our imperfect Obedience; for *curſed is every one that continues not in all Things*, and *he that offends in one Point is guilty of all.*

Now, as to ourſelves, no Man on Earth can pretend to fulfil the Law perfectly; *for if we ſay we have no Sin, we deceive ourſelves, and the Truth is not in us*, 1 John i. 8. and therefore it muſt be fulfilled by our Surety JESUS CHRIST; (for none elſe can pretend to it) and his Righteouſneſs, his Obedience being perfect, and every way compleat, and being wrought as a public Perſon, is what alone can juſtify Sinners; it being laid hold of by Faith. This Righteouſneſs anſwering the Law in every Point, both as to doing and ſuffering; can bring us off with Safety from the Curſe of the Law and Juſtice, or elſe we fall under the Curſe for our Imperfections.

And for any to ſay, that CHRIST died that our imperfect ſincere Services ſhould juſtify us inſtead of perfect, and that he merited that it ſhould be ſo, is very ſtrange; for then he muſt merit that our Righteouſneſs ſhall have the Honour to recommend us to

GOD

God, and juſtify us rather than his own, and ſo give this Honour to another, to Man; and if ſo, he muſt merit what is contrary to his infinite Juſtice; as far as I can ſee, 'tis contrary to the Nature of infinite Juſtice, to take up with an imperfect Righteouſneſs, or to allow of Sin or Imperfection in the Thing that juſtifies us; and 'tis diſhonourable to his Law, that it muſt truckle to our Imperfections; whereas *GOD will magnify his Law, and make it Honourable*, Iſai. xlii. 21. and *one Tittle of the Law ſhall not fail*, Luke xvi. 17. Nay if it be ſo, then he muſt purchaſe what is contrary to his Truth; for the Threatning of his Law is, *curſed is every one that continues not in all Things*; and *he that offends in one Point is guilty of all*; and therefore, the Law muſt have a perfect Righteouſneſs for Juſtification; and he that juſtifies us muſt be perfect, or how can theſe Threatnings ſtand, or be true: And beſides, where has the Scripture ſaid, that CHRIST has died that our imperfect Obedience, our new Obedience wrought in us by the SPIRIT of GOD, ſhall go inſtead of perfect in our Juſtification? (for even our new Obedience, that which is in us, and in which we are aſſiſted by the SPIRIT of GOD, is our own Righteouſneſs, as we are the Subjects, and the Actors of it) Indeed the Scripture ſpeaks the contrary; for it calls CHRIST the LORD our Righteouſneſs, Jer. xxiii. 6. *And this is his Name whereby he ſhall be called, the LORD our Righteouſneſs*; not our *imperfect Obedience*, but HE ſhall be the LORD our Righteouſneſs; and again, we read Phil. iii. 9. *And be found in him* (viz. in CHRIST) *not having* our *own Righteouſneſs which is of the Law*; all our own Righteouſneſs is of the Law; and here he denies his own Righteouſneſs, and oppoſes it to another Righteouſneſs not of his own; or elſe why does he make the Oppoſition? *But that which is thro' the Faith of CHRIST*; that Righteouſneſs of CHRIST which Faith apprehends, and not Faith itſelf, as a Work of ours, but as an Inſtrument, or elſe it would be our own Righteouſneſs ſtill, being inherent in us; but *the Righteouſneſs of GOD which is by Faith*;

*Faith*; here we ſee the Apoſtle would not be found in his own Righteouſneſs, nor imperfect Obedience, when he comes to anſwer before GOD, but he would be found in CHRIST; and his Righteouſneſs: 2 Tim. i. 9. *Who hath ſaved us not according to our Works, but according to his own Purpoſe and Grace*; this is very plain to ſhut out Works.

If it was not his Righteouſneſs by the Moral Law which he denied, but his Ceremonial, then we muſt ſuppoſe he ſtuck to his Moral Righteouſneſs, and thought to be juſtified by that; but ſtill that was his own Righteouſneſs and would make the Matter worſe; for then he muſt put himſelf under a Covenant of Works, as *Adam* was, and a Law which he could never fulfil, and ſo muſt fall under the Curſe: But, if he denied his Righteouſneſs, both Moral and Ceremonial, that's what we plead for, as to Juſtification: And we read, 1 Cor. i. 30. That *CHRIST is made of GOD unto us, Wiſdom, Righteouſneſs, Sanctification and Redemption*; HE is made to *us* Righteouſneſs, and not our own imperfect Obedience; ſo that I wonder any ſhould talk of CHRIST's dying to make our imperfect Services juſtify us in the Sight of GOD, conſidering theſe Things.

Indeed when the Soul is united to CHRIST, and ſo his Righteouſneſs is made ours by Faith, when the Soul has received CHRIST, and becomes a Child of GOD; then our Services tho' imperfect, are pleaſing to GOD, our ſincere Services are grateful and acceptable to him thro' CHRIST; as they are the Actings and Exerciſe of his Grace in us: GOD delights in them, as Parents do in the little Services and Actings of their Children: And GOD will reward theſe poor Services at laſt, upon the Account of his Son; but not accept them as our juſtifying Righteouſneſs, that cannot be, for the Reaſons above.

And further, the Apoſtle ſays, Rom. iii. 20. *Therefore by the Deeds of the Law, there ſhall no Fleſh be juſtified in his Sight*; what can be plainer; and he gives a Reaſon for it, *For by the Law is the Knowledge*

*ledge of Sin*; that is, the Law convinceth us of Sin continually, and therefore is far from juſtifying us; and in the 21ſt Verſe, he ſhews us what Righteouſneſs it is that does juſtify us, *But now the Righteouſneſs of GOD without the Law is manifeſted*; 'tis the Righteouſneſs of GOD; and the 22d Verſe ſays, 'tis that *Righteouſneſs of GOD which is by Faith of JESUS CHRIST unto all and upon all that believe*; 'tis the Righteouſneſs of CHRIST apprehended by Faith that juſtifies; and it ſays, 'tis unto all, and upon all that believe; not in all, but unto and upon all; this ſhews that it is a Righteouſneſs imputed to us, which can be no other than the Righteouſneſs of CHRIST: And in the 28th Verſe he concludes the Matter, and ſays, *that a Man is juſtified by Faith, without the Deeds of the Law*; without them, that is, they have no Hand in the Matter of Juſtification, or elſe I do not know how it could be ſaid, *without them*: Rom. v. 19. ſays, *By the Obedience of One ſhall many be made Righteous*: And we read Gal. iii. 11. *that no Man is juſtified by the Law, in the Sight of GOD, is evident*; *for the juſt ſhall live by Faith*; here the Apoſtle reckons it a plain Caſe, 'tis evident; and he gives the Reaſon, the Juſt ſhall live by Faith; *not by Works*, as the Apoſtle ſays in another Place, *the Life that I live in the Fleſh is by the Faith of the SON of GOD*: Tit. iii. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us*; I do not know what can be plainer to cry down Juſtification by Works.

*Object.* And as for what ſome object, that the Apoſtle by Law in theſe Places, means the Ceremonial Law, and denys that Righteouſneſs which comes by that.

*Anſw.* I will only ſuppoſe he doth, what then? Why, then it muſt be ſuppoſed, that he muſt hold to the Righteouſneſs of the Moral Law for Juſtification, if he do not deny that; and ſo we are in a worſe Condition ſtill, and muſt be under it as a Covenant of Works, and ſo be ruin'd by it; for who can fulfil

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and keep the Moral Law, which ſays *curſed is every one that continues not in all Things* that are written therein.

But to ſay that the Apoſtle means only the Ceremonial Law is a Miſtake, for he means the Moral Law, as well as the Ceremonial Law; yea, he ſhuts out all Laws from Juſtification by Works: That he means the Moral Law, as well as any other is plain; for he ſpeaks of that Law that forbids Theft and Adultery; *Rom.* ii. 21, 22, and in the 17, 18, 19, 20, Verſes before, he ſpeaks of the Law; and in the 21, 22, Diſcovers what Law he means: (For Theft and Adultery are forbid by the Moral Law) 'Tis that Law which the *Gentiles* did the Works of by Nature, which could not be the Ceremonial Law: He goes on, *Rom.* xi. 14, to ſpeak of the Law in general, any Law; I do not find that he mentions one Law or the other, but calls it Law in general; only one may certainly know that he takes in the Moral Law, by ſuch Texts before mentioned and ſuch as follow, *Rom.* iii. 9. we find there that the *Gentiles* are under Sin, by the Law he treats of, and this muſt be the moral Law, for the *Gentiles* were not under the Ceremonial Law, and ſo could not be under Sin by it; and yet this is the Law he treats of about Juſtification; Verſe 19, 20. and it was the Law written in the Hearts of the *Gentiles*, *Rom.* ii. 15. which the Ceremonial never was; and we find *Rom.* vii. 7. it was that Law which forbids coveting, and that is the tenth Commandment of the Moral Law: And 'tis that Law which commands us to love our Neighbour as ourſelves, Gal. v. 14. *For all the Law is fulfilled in one Word, Thou ſhalt love thy Neighbour as thy ſelf*; ſure this was the Moral Law that requires us to love our Neighbour as ourſelves; and *Rom.* iii. 31. 'tis ſaid, we do not make void the Law thro' Faith, but eſtabliſh the Law; but the Apoſtle did not eſtabliſh the Ceremonial Law. But there is a Text which makes an End of the Objection, and ſhuts out all Laws from Juſtification, all Works of our own to every Law, Gal. iii. 21. *If there had been a Law given, which could have given Life; verily Righte-*



*ouſneſs*

*ouſneſs ſhould have been by the Law*; if there had been a Law, any Law given; which plainly ſhews and imports, there was no Law given for Life or Juſtification ſince the Fall. If this does not anſwer the Objection plainly, I know not what's plain.

And as for thoſe Places that ſpeak as if we were to be juſtified by Works, ſuch as that Rom. ii. 13. *Not the Hearers of the Law are Juſt before GOD, but the Doers of the Law ſhall be juſtified*; this plainly ſhews who they are that ſhall be juſtified; it's a Deſcription of the Perſons, the *Doers* of the Law, (for *Faith without Works is dead)* and not the bare *Hearers* of it, but it does not ſpeak of that which is our Juſtification before GOD: Or it may ſhew, that if we will be juſtified by the Law, we muſt do it, that is, fulfil it perfectly, which none can; and that Text, Math. xii. 37. *For by thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned*; this ſhews the Rule of Judgment by which GOD will proceed, but not that Thing that juſtifies us; thoſe Perſons that give their Tongues a Liberty to Evil, ſhall be condemn'd, as well as thoſe that do wicked Actions; he ſays in the Verſe before, that *of every idle Word we muſt give an Account*; then ſure we want a better Righteouſneſs than our own to make us ſtand in Judgment; or I know not who can ſtand, if we be to anſwer for every idle Word.

And thoſe Places in the Second of *James*, which ſpeak of Juſtification by Works, there the Apoſtle ſpeaks to a People that pretended to be juſtified by Faith, and yet lived looſly and neglected good Works, and therefore he tells them, that Faith that is not accompanied with good Works in the Heart and Converſation, is a falſe Faith, for *Faith without Works is dead*; good Works juſtify our Faith before others, and prove it to be good; but they no not juſtify our Perſons before GOD; and this is the Meaning in the 21ſt Verſe, where 'tis ſaid, *was not* Abraham *juſtified by Works*, &c. his doing that Action was a clear Evidence to all that his Faith was ſound, and that he loved GOD: And

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ſo of many other ſuch like Places, they either ſhew the Rule of Judgment, how GOD will proceed; or deſcribe the Perſons juſtified; or juſtify their Faith and Profeſſion before Men; or elſe, the Apoſtle would contradict himſelf, which cannot be.

And as for the Goſpel's being a Law, becauſe Faith is called a Law by the Apoſtle *Rom.* iii. 27. is nothing to the purpoſe, for it means the Doctrine of Faith; and the *Jews* were much delighted with the Name *Law*, and were apt to call other Things Laws which have a *conſtraining* Power, and ſo the Apoſtle calls the Operations of the Spirit in the Soul, Rom. ii. 8. *The Law of the* SPIRIT *of Life in* CHRIST JESUS, &c. and Rom. vii. 23. *Warring againſt the Law of my Mind*; the gracious Principle in him; and in that Rom. vii. 23. the latter End of the Verſe, Sin is called a Law, *the Law of Sin.*

And, I queſtion not but thoſe Souls that know this Doctrine of Juſtification by the Righteouſneſs of CHRIST apprehended by Faith experimentally, do find it to be a great Encouragement to Holineſs; 'tis a comfortable Spring and great Support to a holy Life; I muſt needs ſay, I do not know how a Soul can walk comfortably with GOD in a Way of Holineſs without it, for while a Soul thinks itſelf to be under the Law, and obliged to fulfil it, for Life and Juſtification, it muſt needs diſcourage the Soul that has a right Senſe of Corruptions, Weakneſs, and Short-comings, for it can never come up to the Demands of the Law, and ſo muſt be upon the Rack with Fears and ſad Apprehenſions, and diſcouraged utterly (it may be) from any Attempts; for where there's no Hopes of Reward the Work goes on heavily, for *the Law worketh Wrath*, Rom. iv. 15. expoſes Men to the Wrath of GOD by their Tranſgreſſions of it, and worketh a Senſe of GOD's Wrath in the Mind, becauſe of their Short-comings and ſo diſcourageth.

But when the Soul hath a Senſe of his Juſtification by the Righteouſneſs of CHRIST, & ſees that notwithſtanding its bewailed Short-comings and Weakneſſes it hath

Peace with GOD thro' CHRIST, & that CHRIST recommends his Perſon and imperfect ſincere Services to the FATHER, and that CHRIST's Righteouſneſs anſwers the Demands of the Law fully, and the Soul being in CHRIST, ſees the Law cannot condemn it, tho' its Righteouſneſs be very poor and imperfect. When the Soul gets a Senſe of this, it's ſet at liberty from ſlaviſh Fears, reconciled to the Law of GOD, and loves it as a Rule of Life; is enlarged in love to GOD for his Grace and Mercy, and ſerves GOD with Delight and Chearfulneſs. And the more the Soul has a Senſe of theſe Things, the more will it delight in the Service of GOD. But this is a Myſtery to Nature and yet the Scripture is plain in the Caſe, as we may ſee in Rom. vii. 4, 6, Verſe 4th *Ye are become dead to the Law, by the Body of CHRIST, that ye ſhould be married to another, even to him that was raiſed from the dead*, viz. CHRIST; and for what End? *that we ſhould bring forth Fruit unto GOD*; here we ſee being dead to the Law, as a Covenant of Works, and being married to CHRIST, is the Way to bring forth Fruit to GOD; and Verſe the 6th, *But now we are delivered from the Law, that being dead wherein we were held*; and it follows, *that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the Letter*; and that this is the Moral Law he ſpeaks of, is plain from Verſe the 7th, *Except the Law had ſaid thou ſhalt not covet*: Here we ſee again that a Senſe of our being delivered from the Law as a Covenant of Works, & from the *condemning Power* of it, is the Way to ſerve GOD in Newneſs of Spirit, from evangelical Principles, with Life, Pleaſure and Activity.

And this Truth of Juſtification by the Righteouſneſs of CHRIST, lies on the ſafe Side as well as others; for we will only ſuppoſe that good Works do juſtify before GOD, we have *them*, for we hold them abſolutely neceſſary to Salvation; or if the Righteouſneſs of CHRIST juſtify without Works, we have *that*, and belive it; ſo that certainly we are on the ſafe Side, for we have *both*. But if the Righteouſneſs of CHRIST

do

do juſtify, and they reject it, and will not believe it, what will become of them that reject the Thing that muſt juſtify them before GOD? They run a deſperate Hazzard.

I would have you read Bp. *Barlow*'s firſt and ſecond Letter of Juſtification, and Dr. *Obadiah Grew* on that Subject, for your further Stability and Comfort; for I do not pretend to manage theſe Subjects at large, as they ought to be; but give you ſome ſhort Hints, and refer you to ſome judicious Pieces.

IV. A Fourth great Error is, *Denying the proper Divinity of our Lord and Saviour JESUS CHRIST.* Now in my Judgment this is a fundamental Error, and extreamly dangerous; for it razes and ſhakes the very Foundations of our Religion. If JESUS CHRIST be not GOD, nor of equal Power, Glory, and Dignity with the FATHER, how could he ſatisfy infinite Juſtice for our Sins? If he be not properly, truly GOD, he muſt be a finite Creature; and how ſhould a finite Creature make Satisfaction, for the Wrong we have done to infinite Juſtice? What Proportion is there betwixt Finite and Infinite? And ſo we muſt be ſtill in our Sins, and be all ruin'd, for ought I can ſee. But more of this hereafter.

Further, I cannot ſee how he could be a fit Mediator for us, if he be not truly GOD; for if he be a Creature, tho' of the higheſt Rank imaginable, yet he is not immenſe, nor infinite in Underſtanding, which are neceſſary for our Mediator; or elſe, how can he be with his People, (ſcattered about in the World) at all Times, and in all Places? And how could he know all their Wants, and hear all their Prayers, and preſent all their Services at once before the FATHER? How could he know the ſecret Groanings, and Burthens of all their Hearts at once, and relieve them? For my Part, I cannot ſee how he could be fit to be our Mediator without this. One poor Soul might want, and another be ruin'd in one Corner of the World or other, before he could be appriz'd of it.

*Obect.* But then ſay they GOD diſcovers this to him.

*Anſw.* How can that be? How ſhould a finite Subject be capable of an infinite Diſcovery? A finite Creature, tho' the moſt raiſed, is not capable or receptive of an infinite Diſcovery; for how ſhould a Pint contain a Hogſhead? How ſhould a finite Being be immenſe, & with all Creatures throughout the whole World at once? And beſides GOD has ſaid, he will not give his Glory (his incommunicable Perfections) to another: Or if you will ſay he can be with them all at once, and know all their Wants at once, then he is immenſe, and ſo he is GOD. The Divine Nature in CHRIST does not communicate Immenſity, or infinite Underſtanding to his Manhood; no, for CHRIST as Man knew not the Day of Judgment; but theſe Things belong to the divine Nature of CHRIST, and are done by him as GOD, and other Things are done as *Man*; he died, but 'tis the ſame Perſon, CHRIST, that does both; becauſe he has two Natures in one Perſon.

Further, if he was not properly GOD, it would be be but cold Comfort to his poor People in this World; for then, how do we know whether he can bear with our Sins, and Provocations? How do we know whether his Patience will hold out to bear all the Affronts and vile Uſages he receives even from his own People? How do we know but his Fountain of Grace may fail at one Time or other, and not be ſufficient to ſupply the Wants of all the poor and needy Souls in the World? If his Mercy be not infinite, how do we know that it is ſufficient for all Sins and Backſlidings? If he be not GOD, it would lay a Foundation for continual Fears and Uncertainties in ſenſible Souls that know what Sin and Wrath is, and what themſelves are; for thoſe that queſtion not his Godhead, yet under a Senſe of Sin and the Spirituality of the Law, are very hardly brought to believe in him, and reſt upon him; and therefore GOD brings this Argument that he will not execute his Anger upon rebellious *Ephraim*, *viz. For I am GOD and not Man*, Hoſea xi. 9. and therefore can

can bear with them; Oh, what a wonderful Support! what a Spring of Conſolation is it to a poor ſenſible Soul, and to all the People of GOD to think and be aſſured that JESUS CHRIST is GOD, infinite in Mercy, Pity, Compaſſion, Love and Tenderneſs! Oh, what a ſteady Rock is here for Faith, that JESUS CHRIST is GOD Almighty, Infinite in Wiſdom, Truth and Faithfulneſs! what Safety and Comfort does this afford to the Church in this Wilderneſs State, and to every believing Soul! *Moſes* when he pleads for Mercy, he ſays, *Let the Power of my LORD be great*, Num. xiv. 17. it needs infinite Patience to bear with all our Provocations.

Further, if he be not GOD how ſhould he be fit to be the Ruler, Governor, and Judge of the whole World? For it's poſſible a Creature may fail in Juſtice and Righteouſneſs, or Power, *&c.* the Apoſtle ſays, Rom. iii. 5. 6. *Is GOD Unrighteous that takes Vengeance? GOD forbid; for then how ſhall he judge the World.*

We ſee, the fallen Angels, tho' they were exalted Beings, yet they fail'd; and if one exalted Creature fail, why may not another, tho' he be of a higher Rank? The Nature of Creatures are mutable.

If he be not GOD, how ſhould he know the Hearts of all that vaſt Aſſembly, from *Adam* to the laſt Man that ſhall be upon the Earth? Or know all their Sins and Faults, and make true and juſt Judgment, ſo as that not one Perſon or Sin ſhall eſcape amongſt that vaſt Throng, or be injured: I think this requires infinite Wiſdom, Juſtice and Power, Jer. xvii. 10. *I the LORD ſearch the Heart, I try the Reins*; for what? *to give every Man according to his Works*: So that Omniſcience is neceſſary to him that is to be the Judge. And I think we had need have a care how we leſſen him that is to be our Judge at laſt; but there's little or no Danger of advancing him too high, ſeeing GOD has commanded even his Angels to worſhip him, *Heb.* i. 6. And CHRIST has told us, that *he thought it no Robbery to be equal with GOD*;

and, that *all Men ſhould honour the SON, even as they honour the FATHER*; ſo that I think there is no great Danger of exalting JESUS CHRIST too high, but there is a great deal of Danger in Under-valuing him, and taking away his Royal Dignity as GOD.

I ſhall according to my weak Meaſure, uſe ſome plain Arguments, to prove the proper Divinity of our Lord and Saviour JESUS CHRIST; but am not qualified to treat on this Subject, or handle it as it ought to be; I am far from it; only I ſhall give you my plain Thoughts, which I hope may quicken you to look into ſome of thoſe worthy learned Authors who have wrote on this Subject, for a fuller Proof of this great Matter.

1. And the firſt Argument I make Uſe of is this, *The Scripture declares, there is no other Object of divine Worſhip than the one only living and true GOD: But the Scripture declares JESUS CHRIST to be the Object of divine Worſhip; therefore* HE *is the one living and true GOD*; I mean with the FATHER and Holy GHOST.

Now to prove the firſt Propoſition, That *there is no other Object of divine Worſhip, than the one true and living GOD*, ſee the following Scriptures; Exod. xxxiv. 14. *Thou ſhalt worſhip no other GOD, for the LORD, whoſe Name is Jealous, he is a jealous GOD*; thou ſhalt worſhip NO other GOD, this is very plain, and excludes All from being the Objects of divine Worſhip, but the only true GOD: Mat. iv. 10. *Thou ſhalt worſhip the LORD thy GOD and him only ſhalt thou ſerve*; him ONLY: Exod. xx. 3. *Thou ſhalt have* NO *other Gods before me*: Hoſ. xiii. 4. *Thou ſhalt have* NO *GOD but me*. I cannot tell what can be more plain than theſe Scriptures, to prove that the only true GOD is the alone Object of divine Worſhip.

Now I am to prove the Second, *viz.* That *the Scriptures declare JESUS CHRIST to be the Object of divine Worſhip*, and then I cannot ſee how one can avoid the Conſequence, *viz.* That

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*JESUS CHRIST is the one living and true GOD:* The firſt Scripture I ſhall bring is Heb. i. 6. *Again when he bringeth the Firſt Begotten into the World, he ſaith, And let all the Angels of GOD worſhip him;* HE, that's GOD the FATHER; the FIRST BEGOTTEN is JESUS CHRIST, as appears plain from the foregoing Verſes; & what ſaith he of this Firſt Begotten JESUS CHRIST, *let all the Angels of GOD worſhip him;* not only Men but Angels muſt worſhip him: John v. 23. *That all Men ſhould honour the SON even as they honour the FATHER;* this muſt needs be divine Worſhip, for it's ſuch as is given to the FATHER, and ſuch as the Angels pay; and this is given to the SON, as the laſt Text mentions: *Luke* xxiv. 52. 'tis there ſaid the Diſciples worſhipped him: Acts vii. 59. *And they ſtoned* Stephen, *calling upon GOD, and ſaying Lord JESUS receive my Spirit;* here we ſee *Stephen* worſhips CHRIST at his laſt, juſt before he died and commits his Soul into his Hands; he called upon GOD, and ſaid Lord JESUS; I think this is plain that CHRIST is GOD from this Text, as well as that *Stephen* worſhipped him: 2 Pet. iii. 18. *But grow in Grace, and in the Knowledge of our Lord and Saviour* JESUS CHRIST; *to him be Glory both now and forever:* Amen: Rev. v. 8. there 'tis ſaid, *the four Beaſts, and the four and twenty Elders fell down before the* Lamb; and this *Lamb* was CHRIST; ſee Verſe the 6th, *In the midſt of the Throne ſtood a* Lamb *as if it had been ſlain;* that is JESUS CHRIST, for he is the *Lamb* of GOD; John i. 36. *He looked upon* JESUS *as he walked, and ſaid, behold the* Lamb *of GOD:* Rev. xiii. 8. he is called the LAMB, *ſlain from the Foundation of the World;* ſo that this *Lamb* in the midſt of the Throne is CHRIST; and we read the twenty four Elders fell down before him, that is, worſhipp'd him, for he was upon the Throne: And Rev. v. 13. is as plain as can be; *And every Creature which is in Heaven, and on the Earth,* &c. *heard I, ſaying, Bleſſing, and Honour, and Glory and Power be unto him that ſits upon the Throne,*

*Throne, and unto the* Lamb *for ever and ever:* Rev. vii. 10. *And cried with a loud Voice ſaying, Salvation to our GOD that ſitteth upon the Throne, and unto the* Lamb; what could this be but divine Worſhip & Adoration, & it's given to GOD & to the LAMB jointly. I do not know what can prove more plain that JESUS CHRIST is the Object of divine Worſhip; and therefore he is the true GOD; becauſe (as I prov'd before) divine Worſhip is due to none but the true GOD.

*Object.* But here they object, and ſay, that it was inferior Worſhip that was given to CHRIST; they did not worſhip him as the one ſupreme GOD.

*Anſw.* Then there muſt be two Gods, a ſuperior and inferior God, flatly contrary to the firſt Command, and the Current of Scripture, which forbids worſhip to any but the one living and true GOD; (as I ſaid, and prov'd before:) And he will not give this Glory of his Worſhip to another, for he is a jealous GOD in his Worſhip.

And further, we ſee here they worſhip GOD and the LAMB alike, for there's no Diſtinction of ſupreme and ſubordinate Worſhip; 'tis Salvation to our GOD, and the LAMB without Diſtinction; and that Place, John v. 23. *That all Men ſhould honour the* SON *even as they honour the* FATHER, ſhews the Worſhip equal. I know not of any inferior Worſhip ſpoken of in Scripture: And our baptiſmal Covenant obliges us to the Worſhip of the FATHER, SON, and Holy SPIRIT equally and alike.

And I ſhall here uſe a plain Similitude, or a Suppoſition, to illuſtrate the Caſe; viz. Suppoſe the Laws of any Nation enjoin, that the King ſhall wear ſuch a Mark of Diſtinction or Badge of Royalty, and make it Treaſon for any other to wear it, and accordingly the King and no other, wears this Badge or Mark of Diſtinction; if I ſee this Badge or Mark upon a Perſon, one amongſt Ten Thouſand, I muſt rationally conclude he is the King. So the Laws and Conſtitutions of Heaven ſay, that divine Worſhip is GOD's peculiar Prerogative, it's due to none but him, and they give this

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Prerogative to JESUS CHRIST, and therefore, 'tis most rational to believe HIM to be True GOD.

2. A ſecond Argument which I hope will be found Concluſive is this, *It is GOD's Prerogative to ſearch and know the Heart of Man; he only knows it: But JESUS CHRIST ſearches and knows the Heart of Man, therefore he is GOD.*

Now as to the Firſt, That *it is GOD's Prerogative to ſearch the Heart, and his alone,* I hope I ſhall prove from the following Scriptures; 1 Chr. xxviii. 9. *For the* LORD *ſearcheth all Hearts and underſtandeth all the Imaginations of the Thoughts*; here we ſee, 'tis GOD that ſearcheth the Heart: Jerem. xvii. 9, 10. *The Heart is deceitful above all Things and deſperately wicked; who can know it?* The Anſwer is in the 10th Verſe, *I the LORD ſearch the Heart, I try the Reins; the Heart is deceitful,* &c. *who can know it?* that is, none can but GOD, and GOD ſays, I ſearch it, 2 Chron. vi. 30. *For thou only knoweſt the Hearts of the Children of Men*; thou ONLY knoweſt, &c. none but thou knows it. This Text, and the foregoing in *Jeremiah* are excluſive, and plainly import, that none knoweth the Heart but GOD.

Now I muſt prove the ſecond Thing, *viz.* That *JESUS CHRIST does know the Heart, and ſearch the Reins*; and then I hope the Conſequence will be allowed, *viz.* That *He is GOD:* Mat. ix. 4. *And JESUS knowing their Thoughts ſaid,* &c. Matt. xii. 25. *And JESUS knew their Thoughts and ſaid,* &c. Luke vi. 8. *But he knew their Thoughts and ſaid,* &c. theſe Scriptures are ſo plain I think they need no Explaination: Rev. ii. 23. *And all the Churches ſhall know that I am he which ſearcheth the Reins and Hearts*; I am he which ſearches, &c. Who is this? the 18th Verſe will tell you; *Theſe Things ſaith the SON of GOD, who hath his Eyes like a Flame of Fire*; 'tis JESUS CHRIST the Son of GOD that ſpeaks; & the ſame Perſon continues his Speech to the 23d Verſe, and there ſays, *I am he that ſearcheth the Heart,* &c.

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John ii. 25. *And needed not that any ſhould teſtify of Man; for he knew what was in Man;* for HE, that is CHRIST, as the 24th Verſe ſhews. I know not what can be plainer to prove that JESUS CHRIST knows and ſearches the Heart, and that this belongs only to GOD; and therefore I hope the Conſequence is clear, that JESUS CHRIST is GOD.

*Object.* But here comes an Objection, *viz.* That GOD the FATHER diſcover'd this to him.

This has been anſwered before; and the Scriptures mentioned before are ſpoke of CHRIST himſelf, as GOD-MAN: He knew their Thoughts, not the FATHER diſcovered them to him, but he knew them himſelf; as that Rev. ii. 23. ſhews, *I am he that ſearcheth the Heart*; I do it my ſelf, is the plain Meaning; I am he that does it, I my ſelf without the Help of any other; for that Place in John ii. 25. tells us, that he *needed not that any ſhould teſtify of Man*; why? becauſe as it follows, *he knew what was in Man:* Here's firſt a Negative, he needed not any other to teſtify or diſcover it; and the Reaſon is, *becauſe he knew it himſelf:* I think this is very plain againſt the Objection: If another diſcovered it to him, how could he ſay, *I am he that ſearches*, &c. and *I need not any to diſcover it:* And we read, John xxi. 17. *And he ſaid unto him, LORD, thou knoweſt all Things, thou knoweſt that I love thee*: LORD thou knoweſt all Things, how could he know all Things, if he did not know the Heart before it be diſcovered by the FATHER? for the Diſcovery of a Thing, ſuppoſeth the Want of Knowledge of that Thing before it be diſcovered. And thus I hope this Objection is fairly removed.

3. Another Argument may be this, *'Tis GOD alone that has Power to forgive Sins, none can forgive Sins againſt GOD but GOD himſelf: But JESUS CHRIST has Power, and did forgive Sins; therefore he is GOD.*

Now

Now to prove the First, *That GOD alone has Power to forgive Sins*; see Micah vii. 18. *Who is a GOD like unto thee, that pardoneth Iniquity*, &c. who is a GOD like to thee that pardons, &c. that is, there is none like thee in this: Mark ii. 7. *Why doth this Man thus speak Blasphemies, who can forgive Sins but GOD only*; but GOD ONLY, here it is plain that the *Jews* reckon'd it Blasphemy for any to pretend to forgive Sins but GOD; and they were certainly in the right, for who can pretend to forgive Sins against GOD? A Man cannot forgive Offences against his Neighbour; 'tis the Person offended that has a Right to forgive: This is the very Nature of the Thing, 'tis GOD's natural Right to forgive the Sins that are against himself; can a Subject forgive Crimes against his Prince? no sure, 'tis the King that pardons; and if one Man cannot forgive Injuries done to another, how should a Creature forgive Sins against his Creator.

And further, GOD assumes this Prerogative, Isa. xliii. 25. *I, even I am he that blotteth out thy Transgressions*, &c. I, even I am he alone, that can pardon thee, 'tis my Prerogative; & we find *Peter* sent *Simon Magus* to *God* to ask Forgiveness, Acts viii. 22. *Pray to* God *that the Thoughts of thy Heart may be forgiven thee*; and we read again Luke v. 21. *Who can forgive Sins but GOD alone:* And where do we find in Scripture any that were pray'd to for Forgiveness of Sin but GOD alone; and if there had been any other that could pardon Sin, certainly we should have found him there; but all the Prayers for Forgiveness are directed to GOD. I think this Principle is seated in Nature, that none can forgive Sins but the Party offended, and therefore 'tis Blasphemy to assume GOD's Right in this.

*Object.* But did not CHRIST give *Peter* a Power to forgive Sins? John xx. 23. *Whose soever Sins ye remit, they are remitted*, &c.

*Ans.* This was only declarative & ministerial, for GOD will not give his Glory to another, which he must do, if he gave *Peter* an absolute Power to forgive Sins: & can any Man think that a poor Worm of this Earth can forgive

give Sins againſt his great Maker? What need *Peter* have ſent *Simon Magus* to GOD for pardon, if he could have pardoned him himſelf? *Acts.* viii. 22. our LORD gives him a Power to declare in his Name, that ſuch as conform to his Doctrine, and the Method of Salvation there laid down, ſhall be forgiven; and thus to comfort thoſe that mourn under a Senſe of their Sins and believe and repent.

Now to prove this Second, *viz.* That *JESUS CHRIST has Power, and did forgive Sins:* Mat. ix. 2. *He ſaid to the Sick of the Palſy, Son be of good Chear, thy Sins be forgiven thee*; upon this the *Jews* ſay, *this Man blaſphemeth*; why? becauſe they thought he was no more than a *Man*, and yet aſſumed GOD's Prerogative; but he confirms the Matter in the 6th Verſe, and aſſerts, that he had Power to forgive Sins, Luke vii. 47, *Wherefore I ſay unto you, her Sins which are many are forgiven.* 48. *Thy Sins are forgiven thee.*

*Object.* But here may be an Objection, *viz.* Did not JESUS CHRIST forgive Sins only declaritively or by Commiſſion from the FATHER?

*Anſw.* No, for this would ſet him on a Level with his Apoſtles, which is ſad indeed. JESUS CHRIST forgave Sins abſolutely, really, as GOD: Indeed as *Man*, and as *Mediator*, he was the FATHER's Servant; but as GOD, he forgives Sins authoritatively: Math. ix. 6. *But that ye may know that the* SON OF MAN *hath Power to forgive Sins:* The *Jews* denied this, and he aſſerts his own Power, not only Declaritive, but Real; 'tis not I have Power to declare Sins forgiven, if Things be ſo and ſo; but he has Power to forgive authoritatively: Math. xxviii. 8. *All Power is given unto me in Heaven & in Earth*; how could this be true if he had not a Power to forgive Sins of himſelf? And in the Place before mentioned, he ſays abſolutely, *thy Sins are forgiven*; *and be of good Chear, thy Sins are forgiven thee:* And we read, Heb. v. 9. *He became the Author of eternal Salvation*; the *Author*, & not only the *Declarer* of

of our Salvation; Eph. i. 7. *In whom we have Redemption thro' his Blood; the Forgiveneſs of Sins*; here we ſee he is the Cauſe of Forgiveneſs, his Blood purchaſes Pardons, and therefore he can beſtow them himſelf, he has a Right to do it who hath purchaſed.

And further, we read that CHRIST gave *Peter* his Commiſſion, and ſo he is Principal; 'tis the King, the Supreme, that gives Commiſſions, they are ſigned by the King, done by his Authority, and ſo CHRIST giving *Peter* Commiſſion, ſhews his ſupream Authority; and JESUS declares that he is a fellow-Worker with the FATHER, John v. 17, and Verſe 19. we read, *that whatſoever Things the FATHER doth, theſe do alſo the SON*; which could not be if he forgave Sins only declaritively.

And further, Repentance and Remiſſion of Sins are preached in his Name; he gave his Apoſtles Commiſſion to preach Forgiveneſs of Sins in his Name, *Luke* xxiv. 47. which he could not have done, if he had not been GOD; for if he had, I do not ſee but that it would have been Treaſon againſt the Majeſty of Heaven; who dare grant Commiſſions in their own Names? I am apt to think this is Treaſon againſt the King: Commiſſions run in the Name of the King, and therefore JESUS CHRIST would never uſurp his FATHER's Authority, nor grant Pardons in his own Name, if it did not belong to him; and therefore he is GOD. Acts x. 43, *Through his Name, whoſoever believes in him, ſhall receive Remiſſion of Sins*; thro' his Name, as Principal and Author; and certainly this is more than only doing it declaratively; it's do it by his own Authority; and therefore he is GOD.

And further, he ſays *I and my FATHER are One*; where he ſpeaks of himſelf as inferior to the FATHER, it muſt be meant of his human Nature, or as he is Mediator, or he muſt contradict himſelf, becauſe he affirms his Equality with GOD in other Places.

4. Another Argument may be this, *He that is the Original, the Maker, and Upholder of all Things is GOD:*

*GOD: But* JESUS CHRIST *is the Original, the Maker, and Upholder of all Things; therefore he is* GOD.

Now to prove the firſt, *viz.* That *the Original, the Maker, and Upholder of all Things is GOD*, ſee the following Scriptures; Amos iv. 13. *For lo he that formeth the Mountains, and createth the Winds, the LORD, the GOD of Hoſts is his Name:* Pſal. xc. 2. *From everlaſting to everlaſting thou art GOD:* Pſal. xciii. 2. *Thou art from everlaſting;* Iſai. xlviii. 12. *I am the Firſt and the Laſt:* Rom. xi. 36 *For of him, & thro' him, and to him are all Things;* for of him are all Things; that is, as the *firſt* Cauſe and *Original*, GOD upholds all Things, Acts xvii. 28. *In him we live and move and have our Beings;* as he is the Author, ſo he is the Upholder of our Beings; in him we live and move, and are maintain'd and upheld; and Rom. xi. 36. ſays, *Of him, and thro' him*, &c. that is, all Things proceed from him, and are maintain'd by him; thro' him they are and ſubſiſt: *And to him are all Things;* as the End; Heb. ii. 10. *It became him for whom are all Things, and by whom are all Things;* for whom, as the *End*, by whom as the *Author* and *Upholder*, by whom they are produced, and by whom they are upheld: He made all Things, *He that built all Things is GOD:* Iſai. xlv. 8. *Thus ſaith the LORD that created the Heavens, GOD himſelf that formed the Earth:* Acts xvii. 24. *GOD that made the World*, &c.

And Abundance of other Scriptures might be brought for this, that the Original, the Maker and Upholder of all Things is GOD; but I reckon it needleſs to produce more, this being a Principle which I believe few will deny.

But now I muſt endeavour to prove, That JESUS CHRIST *is the Original, the Maker and Upholder of all Things*; and then I believe the Conſequence may be eaſily allow'd, *viz.* That he is GOD.

Now

Now to prove that JESUS CHRIST is the Original of all Things: Micah v. 2. *Whoſe goings forth is from everlaſting:* Col. i. 17. *He is before all Things; Before all Creatures,* as Verſe 16, and 20 ſhew, for Thrones Dominions, and Things in Heaven and Earth, are called Things there; and ſo Verſe 20. *reconcile all Things,* &c.

Now if he be before all Things, he muſt be the Original; if he be before all Beings, he muſt be the Original of all Beings: 1 Cor. viii. 6. *And one Lord JESUS CHRIST, by whom are all Things;* by or from whom all Things are, as the Original: Rev. i. 8. 11. 17, 18. *I am Alpha and Omega, the Beginning and the Ending, ſaith the LORD, which is, and which was, and which is to come;* this is ſpoken of JESUS CHRIST, for it is the Revelation which GOD gave of JESUS CHRIST, for him to ſhew to his Church; Verſe the firſt, and Verſe the 17th and 18th ſhew plainly that it is ſpoke of CHRIST; ſee the 10th Verſe, *John* tells you, he *heard a Voice like a Trumpet,* 11. *ſaying, I am Alpha and Omega, the Firſt and the Laſt;* he tells them what he heard, and repeats the 8th Verſe as what was ſpoke, and then tells you who ſpoke it; *Then* John *turned to ſee the Voice that ſpake with him;* Verſe the 12th, and Verſe the 13th he tells you, he *ſaw one like the Son of Man,* which muſt be CHRIST; and he goes on to deſcribe him to the 17th Verſe, and there he tells you this Son of Man ſaid, *I am the Firſt and the Laſt;* and the 18th Verſe tells you, that it was *he that liveth and was dead;* this can be no other than JESUS CHRIST, for he only was dead, it cannot be ſaid of GOD the FATHER, nor of any Angel; 'tis plainly ſpoke of JESUS CHRIST and none elſe; and, what is he? He is *Alpha* and *Omega,* the Beginning and the End, the Firſt and the Laſt; now what is the Beginning and the End, the Firſt and the Laſt, but the Original of all Things; none could be before the Beginning or the Firſt; Rev. xxii. 13. there we have it again, *I am Alpha and Omega, the Beginning and the End, the Firſt and the Laſt;* and this is ſpoke

of CHRIST; Verſe the 12th, *Behold I come quickly*; that is to Judgment; that muſt be CHRIST; and Verſe 16. *I JESUS have ſent mine Angels to teſtify theſe Things*; 'tis the ſame Perſon ſpeaking. I think nothing can be plainer than that JESUS CHRIST is the Beginning, the Firſt Cauſe of all Things.

And that he was the Creator of all Things is plain: John i. 3. *All Things were made by him, and without him was not any Thing made that was made*; this is very plain, and needs nothing to be ſaid, only that it's ſpoke of CHRIST, the WORD; as in the firſt Verſe: and the 14th Verſe confirms that this WORD was CHRIST: Now if it was CHRIST that made all Things, nothing can be plainer than that he is GOD; for we read over and over in *Geneſis* 1ſt, GOD made this, and GOD made the other; *GOD ſaid let there be Light*, it was GOD that did all, and this GOD was CHRIST; for it is there ſaid the *Word was made Fleſh and dwelt amongſt us*; this can be no other than JESUS CHRIST, that was made Fleſh, *&c.* Col. i. 16. *For by him were all Things created in Heaven and Earth*; (then ſure he was not created himſelf) *whether Thrones or Dominions, Things viſible or inviſible, Principalities or Powers, all Things were created by him*; this is a very full Text to the purpoſe; for here it is ſaid all Things were *created* by him, *created*, this *Creating Power* can be none but GOD's: Creating is more than a ſimple Making; a Thing may be made of ſome thing, but to create, is to produce Beings out of nothing. *Creating Power* is GOD's alone, and yet we ſee 'tis aſcribed to CHRIST, and if CHRIST was not GOD he would not give this Creating Power, this Glory to him.

And further, here we ſee that he creates all Things both in Heaven and in Earth, whether Thrones or Dominions, *&c.* then 'tis certain he himſelf could not be created, for he creates the higheſt Rank and Order of Creatures (which are meant by Thrones, Dominions) in Heaven or Earth, and ſo give us further Aſſurance, 'tis

'tis repeated again in the laſt Clauſe, *all Things were created by him*; and then he riſes higher in the laſt Words of the Verſe, *And FOR Him*; this ſhews that He is the ultimate End as well as the Firſt Cauſe; for him, for his Glory. I think this very Verſe plainly declares the Godhead of CHRIST, and that he is the Maker of all Things.

Now to prove him to be the Upholder of all Things; Heb. i. 3. *Upholding all Things by the Word of his Power*, &c. I think this Clauſe does not only ſhew him to be the Upholder of all Things, but that that Power by which he upholds all Things is infinite, and the Power of God; he upholds not only *ſome* Things, but *all* Things, and that by his Word; And 'tis his Power, his own, not anothers: What can be a greater Demonſtration of infinite Power, than upholding all Things by a Word? And that this is ſpoken of CHRIST is plain from the 2d Verſe, *He hath ſpoken to us by his SON, whom he hath appointed Heir of all Things*, &c. and then comes in this 3d Verſe, *Upholding all Things*, &c. and the latter Part of the Verſe ſays, *when he had purged our Sins*; the ſame Perſon ſpoke of who is CHRIST, for he purged our Sins, and ſat down on GOD's right Hand: Col. i. 17. *And by him all Things conſiſt*; or, on whom all Things depend; or, by whom all Things ſtand or hang together, or are upheld: And that this is ſpoken of CHRIST is plain from Verſe 14. *In whom we have Redemption thro' his Blood*; and the ſame Perſon is ſpoke of to Verſe 18. which muſt be CHRIST, for we have Redemption thro' the Blood of no other.

Now I hope no one will deny, that he that is the Firſt Cauſe, the Maker, Upholder, and End of all Things muſt be GOD, as I have before ſhew'd: And I hope the Scriptures above plainly prove that JESUS CHRIST is the Beginning, the firſt Cauſe, the Maker, and Upholder, and End of all Things;

and then I think the Conſequence muſt be, that He is GOD.

*Object.* But if any make Objection, *viz.* That CHRIST made the World as the FATHER's Agent.

*Anſw.* That JESUS CHRIST was the FATHER's Servant as Man, as Mediator in the great Work of Redemption, we own and confeſs; but that he was ſo as GOD, or in the Work of Creation, we deny; for Creating Power is a Demonſtration of the Godhead: Rom. i. 20. *For the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood, by the Things that are made, even his eternal Power and Godhead*; and Amos iv. 13. *For lo he that formed the Mountains, the GOD of Hoſts is his Name*; ſo that the eternal Power and Godhead is ſeen in the Things that are made, and CHRIST himſelf made theſe Things by his own Power, he created them, (as above;) and 'tis ſaid by whom all Things conſiſt; by whom, that is by CHRIST himſelf; by his own Power, and upholding all Things by the Word of his Power; whoſe Power? CHRIST's Power, his own Power and not another's; or One can underſtand nothing: All Things were created by him; by himſelf, not as GOD's Agent, but as a Co-Worker, working together with the FATHER; Gen. i. 26. *Let us make Man*; there the Perſons in the Trinity are ſpoke of as Co-Workers, *Let us*; *for what the FATHER doth, that doth the SON*, John v. 19. and ſo that Place Heb. i. 2. *By whom he made the Worlds*, is to be underſtood; for it cannot be underſtood of CHRIST as GOD's Agent, becauſe an Agent is employ'd by another, and ſo is a ſecond Cauſe in this Caſe: Whereas, I hope it plainly appears by the Scriptures above-mentioned, that CHRIST is the firſt Cauſe; but certainly an Agent is a ſecond Cauſe: And beſides, an Agent does not uphold all Things, nor are they made for him, as is proved of CHRIST: All Things were not only made *by* him, but *for* him.

Further,

Further, he cannot be GOD's Agent, for then he muſt be another Being, a ſeperate Being, and ſo there muſt be two Gods.

When the World was made there was no ſuch Thing as CHRIST's declaring he did it in the Name, and by the Power of the FATHER; or that he did it as his Agent, and diſclaim'd his own Power, but quite the contrary: 'Tis all abſolute, as you may ſee Gen. i. 3. *GOD ſaid let there be Light, and there was Light*, GOD ſaid and it was, *and GOD called the Light Day*, &c. *and GOD ſaid, let there be a Firmament, and GOD ſaid let the Earth bring forth, and it was ſo*; here is, GOD ſaid, and it was; this is the Manner of the Creation; and I think this a Proof of CHRIST's being GOD. CHRIST's Apoſtles declared, they did what they did in his Name, in CHRIST's Name, and they would not have done ſo if he had been an Agent only, they would not have made him Principal: Here is no room for an Agent, for GOD ſpeaks, and the Thing is done, he commanded and it ſtood faſt; ſo that I hope this Objection is fairly remov'd and the Argument ſtands; for Agents are ſecond Cauſes, and muſt be ſo in this Caſe eſpecially, but CHRIST the firſt: And further, GOD created the World out of nothing, but an Agent or Inſtrument cannot operate or work upon nothing: And 'tis almighty Power that made the World; *Rom.* i. 20. but almighty Power cannot be communicated to a Creature or Agent.

5. Another Argument to prove CHRIST to be properly GOD is this, *viz. the Scriptures in abundance of Places call him GOD abſolutely*; and if the Scriptures ſay he is ſo, I hope we ought to believe them: I ſhall mention ſome Scriptures which I think plainly declare him to be GOD: Tit. ii. 13. *Looking for that bleſſed Hope, and the glorious Appearing of the great GOD and our Saviour JESUS CHRIST*; here JESUS CHRIST is called the Great GOD: Acts. xx. 28. *Feed the Church of GOD which he hath purchaſed with his own Blood*; here's the Church of GOD which *he*, that is, he that is GOD hath purchaſed with his own

Blood; and this can be none but CHRIST; CHRIST having two Natures GOD and MAN, his *Manhood* died and bled, and his *Godhead* put a Value into his Sufferings; and in this Verſe his *Godhead* and *Manhood* are plainly ſet forth; *Feed the Church of GOD*, there's his divine Nature; *which he hath purchaſed with* HIS OWN *Blood*, there's his human Nature; 'tis JESUS CHRIST that hath purchaſed his Church, &c. and he is called GOD juſt before: Heb. i. 8. *But unto the SON he ſaith, thy Throne O GOD, is for ever and ever*; here GOD the FATHER calls his SON GOD, *thy Throne O GOD*: And where is it ſaid *O GOD*, but of the living and true GOD? *Thy Throne O GOD*, abſolutely: Rom. ix. 5. *Whoſe are the FATHER's, and of whom as concerning the Fleſh CHRIST came, who is over all, GOD bleſſed for ever*, Amen; here are the two Natures of CHRIST as plainly expreſs'd as can be, *as concerning the Fleſh CHRIST came*; there is his human Nature; and then his Godhead is as plainly expreſs'd, *who is over all, GOD bleſſed for ever*: I know not what can be plainer; *CHRIST came, who is over all, GOD bleſſed forever.*

Acts vii. 59. *And they ſtoned* Stephen *calling upon GOD, and ſaying*, Lord JESUS *receive my Spirit*; here he is firſt called GOD and then *Lord* JESUS: John i. 1. *In the Beginning was the* Word, *and the* Word *was with* GOD *and the* Word *was* GOD; now that the *Word* is meant CHRIST, is plain from the 14th Verſe, *and the* Word *was made Fleſh and dwelt among us*; this could be no other than CHRIST, for he was made Fleſh; and in the latter Part of the Verſe he is called *the only begotten of the* FATHER; this can be none but CHRIST; well, the WORD CHRIST is GOD, as in the 1ſt Verſe; *and the* Word *was* GOD; what can be plainer? Iſai. ix. 6. *Unto us a Child is born*; and what muſt this Child be called? It follows, *his Name ſhall be called Wonderful, Counſellor, the Mighty God, the everlaſting Father*, &c. now this is ſpoken of CHRIST; (and I think it would be Blaſphemy to give ſuch Titles to any other than GOD) here

here he is called the *Mighty* God, not only God, but the *Mighty* God: John xx. 28. *And* Thomas *ſaid unto him, my* LORD *and my* GOD; this was CHRIST, as is plain from the 27th Verſe, *my LORD and my GOD*: *Thomas* plainly declares him to be God in this Verſe; and there's that Place 1 *John* v. 20. confirms all, and tells you *this is the true* GOD *and eternal Life*, ſpoken of CHRIST, as the Words before ſhew, *And we know that the* Son *of* God *is come, and hath given us an Underſtanding to know him that is True, and we are in him that is True, even in his Son* JESUS CHRIST; and then it follows, *this is the true GOD*; not a ſeeming, nominal God, not a falſe God, but the *true* God.

Several other Scriptures might be brought which declare JESUS CHRIST to be GOD, but I think theſe ſufficient, and plain enough; and if the Scriptures thus plainly declare him to be GOD, we may ſafely believe him to be ſo.

*Object.* But here comes an Objection to invalidate the Force of the above Scriptures, *viz.* He is GOD only by Office, by the FATHER's Commiſſion; by Office, as Magiſtrates are called Gods, Pſal. lxxxii. 1. 2. *He judgeth amongſt the Gods*; and Verſe 6. *I have ſaid ye are Gods.*

*Anſ.* But this will not do, 'tis too weak to invalidate the Force of thoſe Scriptures; for where any are called Gods that are not properly ſo, one may eaſily perceive it at the firſt View, there is ſome deminiſhing Character follows, as in that Pſal. lxxxii. 6. 7. *I have ſaid ye are Gods*; but then the 7th Verſe ſays, *But ye ſhall die like Men*; and Iſa. xli. 23. ſpeaking of Idol Gods, he ſays, or challenges them to ſhew the Things that are to come, *That we may know that they are Gods*; if ye be Gods let's ſee you foretel Things, that you may prove your ſelves ſo; and the 24th Verſe ſays, *behold ye are nothing*. And when *Satan* is called *the God of this World*, 2 Cor. iv. 4. and the *Prince of the Power of the Air*, Eph. ii. 2. it follows, *that works*

*in the Children of Diſobedience*; we may eaſily perceive them not to be the true GOD, (for the Scripture is not wrote to deceive us) but where do we find any Gods by Office to have ſuch Titles, and ſpoken of in ſuch Manner as CHRIST is? Where do we find any ſuch Expreſſions from the Father concerning them, as that, *thy Throne O* GOD, and the *Mighty* GOD, and GOD *over all bleſſed forever more*, and *this is the True* GOD? No, we may perceive Gods by Office eaſily diſtinguiſhed, and every thing that's called *God* improperly, is ſpoken of after another Manner than CHRIST.

Further to talk of JESUS CHRIST being a God by Office is ſtrange, for then he could not be a *God* before he was inveſted with that Office, and muſt ceaſe to be ſo when it ends, which is a *God* indeed!

Further, he cannot be a God by Office only but muſt be GOD by Nature, for he created all Things, even the higheſt Beings, he created all the moſt exalted Creatures. If he be not GOD by Nature, the True GOD, he muſt be a Creature, tho' never ſo exalted; but he is ſaid to create the moſt exalted Creatures, Col. i. 16. *For by him were all Things created that are in Heaven & Earth, whether Thrones, Dominions, Principalities, or Powers*; all Things were created by him, all Things both in Heaven and Earth; Thrones and Dominions, which muſt include the moſt raiſed Creatures, and thoſe were all created by him, and therefore he cannot be a Creature; he created all thoſe that are called Gods by Office, and every thing elſe, and therefore muſt be the *true* GOD by Nature. I think this is very plain.

But further, he muſt be GOD by Nature, and not by Office, for he has the incommunicable Perfections of GOD aſcribed to him, which is Blaſphemy to aſcribe to any but the *true* GOD. He is Almighty, Rev. i. 8. *I am Alpha and Omega, the Beginning and the Ending, ſaith the Lord, which is, and which was, and which is to come.* The *Almighty*, ſpoken of CHRIST: Verſe 17, 18. as explain'd before; and Heb.

Heb. i. 3. *Upholding all Things by the Word of his Power:* Here is Eternity, Immutability, and Almighty Power aſcrib'd; the *Alpha* and *Omega*, here is Eternity; his Immutability, *which is, and which was, and which is to come*; that is, always the ſame; and the *Almighty*, ſhews his infinite Power. And again, Rev. xxii. 13. *I am Alpha and Omega, the Beginning and the End*; ſpoken of CHRIST, Verſe 12, 16. Micah v. 2. *Whoſe Goings forth have been of old from everlaſting*; the Margin is, *from the Days of Eternity*; ſpoken of CHRIST.

Further, he is Infinite or Immenſe, in all Places at once, Math. xviii. 20. *For where Two or Three are gathered in my Name, there am I in the Midſt of them*: There am I in the Midſt of them; how could he be amongſt his People when gathered together in ſeperate Congregations all over the Earth? How could he ſay, I am in the Midſt of each of them, if he was not in all Places? Math. xxviii. 20. *Lo I am with you always, even to the End of the World*; how could he be thus with his Miniſters always and in all Places, to the End of the World, if he was not immenſe? For his Miniſters are ſcattered up and down the World, ſome in one Place, ſome in another, at vaſt Diſtances.

Further, his Underſtanding is infinite; John xxi. 17. *LORD thou knoweſt all Things*, &c. Rev. ii. 23, there we find he ſearches the Reins and Heart, which is GOD's alone Prerogative, as I have ſhewed before: John xvi. 30. *Now we are ſure that thou knoweſt all Things, and needeſt not that any Man ſhould ask thee, by this we believe that thou comeſt forth from* GOD: One Place ſays he knew all Things, the other ſaith, they were ſure he knew all Things: John ii. 24, 25. there 'tis ſaid, *he knew all Men, and needed not that any ſhould teſtify of Man, for he knew what was in Man*; how could this be? If his Underſtanding was not Infinite how could he know what was in all Men? And that he is unchangable, ſee Heb. i. 12. *They ſhall be changed but thou art the ſame, and thy Years ſhall not fail*; Heb. xiii. 8. JESUS CHRIST *the ſame Yeſterday*

*Yeſterday, to Day, and forever*; that is the Time paſt, preſent, and to come; he is the ſame, he is unchangable: Now in the Scriptures above we find that JESUS CHRIST is eternal, almighty, immenſe, infinite in Underſtanding, the Searcher of Hearts, and Unchangable; all which are GOD's incommunicable Perfections, and therefore 'tis Blaſphemy to aſcribe them to any but the True GOD, therefore JESUS CHRIST is the true GOD, and not a God by Office deputed by the FATHER. I think this utterly overthrows this Notion of CHRIST's being *God* by Office or Deputation, or his acting as his Father's Agent or Inſtrument, for 'tis Blaſphemy to aſcribe the incommunicable Perfections of GOD to any ſuch; no Creature, no not the higheſt imaginable, none but the One ever bleſſed and True GOD, can claim theſe; Iſai. xlii. 8. *His Glory he will not give to another, nor his Praiſe to graven Images:* and therefore the Scriptures before mentioned, where CHRIST is called *God*, muſt needs be meant of him as God by Nature, the True GOD.

6. I ſhall now endeavour to prove that JESUS CHRIST is One GOD, with the FATHER and Holy GHOST, of the ſame Eſſence.

And the firſt Scripture I ſhall make Uſe of is this, John x. 30. *I and my FATHER are One*; in the 28th Verſe he ſays, none ſhall pluck his Sheep out of his Hands; and in the 29th Verſe he tells us, none are able to pluck them out of his FATHER's Hands; and that they might not think him and his FATHER two ſeperate and divided Beings; and to confirm his People in the Belief of their Safety, he ſays in the 30th Verſe, *I and my FATHER are One*; not only in Intereſt, but in Eſſence; for the Verſes before treated of his Ability to keep his Sheep, and this confirms the Matter, *I and my* FATHER *are One*; One in Eſſence, for if he be One with the FATHER in Power, the Power of the FATHER is infinite, and ſo the SON's muſt be likewiſe; if he be one with him in that, there is no infinite Power but GOD, and ſo he muſt

muſt be One with the FATHER in Eſſence; and the *Jews* underſtood this Place in this Senſe, for when he ſaid *I and the* FATHER *are One*, they ſaid he ſpoke Blaſphemy; HE, (as they ſuppoſed) being only *Man*, made himſelf GOD, in ſaying *he* and his *Father* are One; this is very plain that the *Jews* underſtood him that he meant one in Eſſence, and I hope other Scriptures will confirm it: John xvi. 15. *All Things that the FATHER hath are mine*; in the 14th Verſe he told his Diſciples that the SPIRIT ſhould take of his and ſhew it to them; and the 16th Verſe tells them, that it is as much as if he had ſaid, he ſhould take of the FATHER's and ſhew it unto them; *Therefore ſaid I, that he ſhall take of mine and ſhew it unto you; for all Things that the FATHER hath are mine*; if I ſay he ſhall take of mine, it's the ſame as if I had ſaid he ſhall take of the FATHER, for we are one, and therefore *all Things that the* FATHER *hath are mine:* Now if he were one with the FATHER only in Conſent, or Power, or Will, &c. how could he ſay all Things that the FATHER hath are his? If he were one in this or that only, then the other Attributes or Perfections of GOD could not be his, but all that the FATHER hath being his, he is One in Eſſence.

I think this plainly confirms the firſt Text in that Senſe, John xiv. 9. *He that hath ſeen me, hath ſeen the* FATHER; how conld this be, if the FATHER and him were not One? But let us conſider the 8th Verſe, *Philip* ſays, *LORD ſhew us the FATHER*, &c. JESUS anſwers, *have I been ſo long with you, and haſt thou not known me*, Philip? JESUS CHRIST ſpeaks like one ſurpriz'd at *Philip*, that he ſhould know him no better than to ask him to ſhew him the FATHER, when he himſelf had been ſo long with them, as if he had ſaid, *Philip* doeſt not thou know that I and my FATHER are one, and that thoſe that ſee me ſee the FATHER? for we are not different Beings. I do not know what's the Senſe if this be not,

And

And again ſays our LORD, John viii. 19. *If ye had known me ye would have known my* FATHER *alſo:* John v. 19. *The* SON *can do nothing of himſelf, but what he ſeeth the* FATHER *do; for whatſoever things he doth, theſe alſo doth the* SON: The SON can do nothing of himſelf, becauſe he is one with the FATHER, and therefore what the one doth, the other doth; for 'tis ſaid, whatſoever the *Father* doth the *Son* doth; whatſoever, that is, there's nothing that the *Father* doth, but the *Son* as GOD likewiſe doth, they being one Eſſence, and ſo are Co-Workers; but if they were two ſeperate Beings, the one would differ in ſome Work from the orher. John xiv. 10. 'tis ſaid, *the* FATHER *that dwelleth in* CHRIST, *he doth the Works*; and John v. 19. ſays, *For whatſoever the* FATHER *doth, that alſo doth the* SON; and the 21ſt Verſe ſays, *That as the* FATHER *raiſes the Dead and quickens them, ſo the* SON *quickens whom he will*; and the 22d Verſe ſays, That *the* FATHER *has committed all Judgment to the* SON: And the Conſequence is in the 23d Verſe, That *all Men ſhould honour the* SON *even as they honour the* FATHER; for *he that honours not the* SON *honours not the* FATHER: Sure theſe Expreſſions hold forth *Oneneſs* and *Equality*; and John xiv. 10, 11. JESUS ſays, *Believeſt thou not that I am in the* FATHER, *and the* FATHER *in me?* Verſe 11. *Believe me that I am in the* FATHER, *and the* FATHER *in me*; and therefore how ſhould one do Works and not the other, when they are in one another, even the ſame Being; *I am in the* FATHER, *and the* FATHER *in me*; here are two diſtinct Perſons in one Eſſence, here's *I* and *my Father* diſtinguiſhed and not divided, but one Eſſence, for one is in the other; and therefore CHRIST ſays that he ſpeaks not of himſelf, but his FATHER does the Works, Verſe 10. and in John v. 19. 'tis ſaid, *The* SON *does all that the* FATHER *doth*; what the SON doth the FATHER doth, and one cannot do without the other; and the one is in the other, the *Father* in the *Son*, and the *Son* in the *Father*; that is they are One. Here are

two

two diſtinct Perſons in one Eſſence, the FATHER and SON.

But there's that Text 1 John v. 7. is moſt clear to the Purpſoe, to prove the three divine Perſons, in one undivided Godhead; *viz. For there are Three that bear Record in Heaven, the* FATHER, *the* WORD; *and the* Holy GHOST, *and theſe Three are One*; this is very plain, for here are the three Perſons mentioned, and 'tis aſſerted that theſe Three are One, as plain as Words can be. But here our Adverſaries tell us, that this Verſe is not Genuine, but thruſt in by ſome Body without divine Authority, becauſe it's left out and is not inſerted in many ancient Manuſcripts; but what then? As Mr. *Poole* ſays on the Text, 'tis ſufficiently demonſtrated by many other moſt ancient Manuſcripts or Coppies; and if it was by Careleſſneſs or ill Deſign left out in ſome, others have it; and becauſe it's left out in ſome, why ſhould that ſhake the Authority of the other more Ancient?

I think it is a bold Stroke at the Authority of the Scriptures, to think that GOD would ſuffer any to thruſt a whole Verſe of ſuch Importance into the ſacred Scriptures without his Authority; for if one be thruſt in, why may not others? And ſo ſome Texts might be thruſt in at firſt for ought we know, and ſo we may come to that paſs, as not to know what is of divine Authority, and what not; and ſo not to know what to believe: and certainly he muſt be a very hardened Wretch that firſt put it in if he had not divine Authority for it, for he muſt bring upon himſelf all the Curſes in the Bible, for adding to the Word of GOD: Deut. iv. 2. *Ye ſhall not add unto the Word which I command you, neither ſhall you diminiſh ought from it:* Prov. xxx. 6. *Add thou not unto his Words, leſt he reprove thee, and thou be found a Liar:* Rev. xxii. 18. *For I teſtify unto every Man that heareth the Words of the Prophecy of this Book, if any Man ſhall add unto theſe Things* GOD *ſhall add unto him the Plagues that are written in this Book.* And I think no good Man could thruſt this Verſe in, for he muſt then wilfully and deliberately commit

commit a known heinous Sin, which without Repentance ſends him to Hell; and if he does repent, then he will diſcover the Fraud and confeſs his Guilt; or how can his Repentance be ſaid to be true and genuine?

And further, if a Man read the Place without Prejudice, I think the foregoing and following Verſes will ſhew that the 7th Verſe is genuine; the latter Part of the 6th Verſe is, *And it is the* SPIRIT *that beareth witneſs, becauſe the* SPIRIT *is Truth:* Then comes in the 7th Verſe, *For there are Three that bear Record in Heaven, the* Father, *the* Word, *and the* Holy Ghoſt, *and theſe three are One:* And then the 8th Verſe ſays, *And there are three that bear Witneſs in Earth, the* Spirit, *the* Water *and the* Blood; *and theſe Three agree in one.* Thus read them together and they are harmonious, agreeable and full; but to read the 6th Verſe and leave out the 7th, and begin the 8th immediately after the 6th, there ſeems to be a plain Want or Vacancy; and one cannot underſtand the 8th Verſe ſo well without the 7th Verſe, for he begins the 8th Verſe with *And*, which joins fitly with the 7th Verſe, but not ſo fitly with the 6th; there ſeems to be a Vacancy and ſomething wanting.

And beſides, I know not why any Man ſhould run ſuch a deſperate Hazzard for to put it in without Authority, for the Truth it contains may be maintain'd without it; and I cannot believe the Enemies of that Truth it holds forth, would put it in without Authority, for it's directly contrary to their Judgment; but if they found it of divine Authority, and put it in on that Score, then it's genuine and right as it is. For my Part, I heartily believe it to be as genuine as any other Scripture; for it looks to me to come with the ſame Stile, Air and Majeſty, as the reſt of the Scriptures. And for what they object againſt the latter Part of the Verſe, *Theſe three are One*, I ſuppoſe ſome ſay One in Wiſdom, or Power only; well admit it to be ſo, God is infinite in Wiſdom and Power, and if CHRIST be one in thoſe reſpects, he muſt have infinite Wiſdom and Power, and ſo be God ſtill: Others I ſuppoſe ſay he is One in Intereſt

tereſt or Deſign with the FATHER, and not in Eſſence; but how do they prove that? it's one Thing to ſay a Thing is ſo, and another Thing to prove it to be ſo: I think the Scriptures I have before brought to prove him to be one Being with the FATHER, ſhew a great deal more than One in Conſent and Deſign; for they prove that what Thing one doth, the other doth; and that one cannot do a Thing without the other; that he that ſees and knows one, ſees and knows the other; and that one is in the other, that the FATHER is in the SON, and the SON is in the FATHER; and JESUS CHRIST ſays all that the FATHER hath is his: It's ſtrange then they ſhould be one in Intereſt or Deſign only, I know no Scriptures that prove any ſuch thing.

Further, I think the above Scriptures muſt be underſtood of the SON's being one Eſſence with the FATHER; or elſe we muſt have two Gods, contrary to the Scriptures, & eſpecially thoſe Places; Iſai. xlv. 5. *I am the LORD, and there is none elſe, there is no GOD beſides me*; and Iſai. xliv. 8. *Beſides me there is no GOD, I know not any*, or to that purpoſe; and the 6th Verſe ſays, *beſides me there is no GOD*: Deut. iv. 39. *Know therefore that the LORD is GOD in Heaven and on Earth, there is none elſe.* Now JESUS CHRIST is called GOD abſolutely in many Places, (as I have before ſhewed) and GOD commands that divine Worſhip be given to the SON as well as the FATHER; therefore if JESUS CHRIST be not one GOD with the FATHER, the ſame Eſſence and Being, we muſt have two Gods: I cannot ſee how it can be otherwiſe; for the SON and Holy GHOST are repreſented in abundance of Places in the Scriptures as Perſons and as diſtinct Perſons; particularly John xv. 26. ſhews the FATHER, the SON and Holy GHOST diſtinctly ſpoken of as Perſons, as plain as can be. We read Phil. ii. 6. That CHRIST *thought it no Robbery to be equal with GOD*; and this Equality muſt be either in ſeperate Beings or in the ſame Being; if in ſeperate Beings, then we have two Gods; but if in one Being, then we have what we plead for; nay,

we

we are baptized into the Name of the FATHER, SON, and Holy GHOST equally and alike, we are baptized into the Name of theſe Three, that is into the Worſhip and Service of the FATHER, SON, and Holy GHOST; and therefore if the'e Three be not One GOD, we muſt ſerve three Gods; if they be not One they muſt be Three, and then we ſhall multiply Gods indeed.

And further, I hope I have fully proved that divine Worſhip is due to CHRIST from ſeveral Places; and that the FATHER commands to worſhip and honour him as we do himſelf; and further, I have brought Scriptures that ſtrictly forbid divine Worſhip to be given to any but the only living and true GOD, as the firſt Commandment, *&c.* Now if the SON with the FATHER and Holy GHOST be not that one living and true GOD, the Commands flatly contradict one another, which cannot be, therefore they are One GOD, one in Eſſence.

I ſhall now endeavour to take ſome more Objections out of the Way, and anſwer ſome Scriptures that they bring againſt us, which ſeem to be oppoſite to this Doctrine of the Godhead of JESUS CHRIST.

*Object.* If any object how ſhould two or three be One? This is Nonſence and contrary to Reaſon.

It may be in this Caſe above Reaſon, but not contrary to it; 'tis moſt reaſonable that poor, finite, fallen Creatures ſhould believe what GOD reveals to be, tho' we cannot tell how it is: For when the Diſciples were at a loſs, when CHRIST ſpoke of the Camel going through the Eye of a Needle, the Diſciples were exceedingly amazed, and ſaid, *Who then can be ſaved?* Math. xix. 24, 25, 26. they could not comprehend it, (but they did not ſay they would not believe it) and JESUS did not tell them how it was; but anſwers, *With Men this is impoſſible, but with GOD all things are poſſible:* Is it not moſt audacious Pride and Arro-

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gance, for a Creature to believe nothing of his Creator, (tho' he plainly reveals it) but what he can comprehend? How ſhould a finite Creature comprehend an infinite Being? 'Tis our Buſineſs to adore what we cannot comprehend, the Scripture ſays, *there is no ſearching of his Underſtanding*, Iſa. xl. 28. But theſe Men will ſearch out his Underſtanding, they will underſtand how Things are that he reveals to be, or they 'll not believe them; 'tis moſt reaſonable that a Creature ſhould believe his Creator, tho' he cannot fathom how the Matter is: We believe an honeſt Man upon his Word, often, when we cannot tell how he will bring the Matter about; he may know how, tho' we at preſent do not: If no Man know the FATHER but the SON, nor the SON but the FATHER, (*Matt.* xi. 27) we ought to acquieſs in what he reveals of himſelf.

We may as well ſay how ſhould this wide maſſy World be made out of Nothing? and ſay we will not believe this, for we cannot tell how it was; we may as well not believe Eternity, and ſay it's contrary to Reaſon to ſay any Being is without Beginning and End; for Reaſon cannot comprehend this. And likewiſe the Reſurrection of the ſame Body, after it has been dead ſo many thouſand Years, and changed into ſo many different Forms, and ſcattered up and down, being turned into Duſt, ſome eaten by Fiſh, others devoured by Wild Beaſts, others burnt to Aſhes, how this ſame Body ſhall riſe again we know not; but it will riſe: And if we will not believe theſe Things, for ought I ſee we muſt turn down-right Heathens. Many Things in Nature cannot be found out *how they are*, but yet *they are* for all that: If our Maker reveal a Thing, that *it is*, it's enough; what have we to do with *how it is* if he do not reveal how? Are not the Soul and Body two different Things? and yet they are but one Man; and we know not how the Soul is in the Body, and ſeveral Things about it, and yet it is ſo.

We cannot pretend to know how the divine Perſons are Three and yet but one Being, but GOD having

reveal'd that it is ſo, is enough; we do not ſay tha they are three ſeperate and divided Beings, but tha they are three diſtinct Perſons in one Godhead; diſtin guiſhed, but not divided, three diſtinct Perſons i one Eſſence.

But they will not allow the Word Perſon, but the know very well what we mean by it, and we fin the Word in Heb. i. 3. 'tis ſaid, *He is the expre Image of his Perſon*: However, CHRIST and th Holy SPIRIT are both Perſons in the Scripture Phraſe 'tis ſaid in Scripture of CHRIST and the Holy GHOS he did this, and he did that; of CHRIST, he died an he roſe again, &c. and of the Holy SPIRIT, h ſanctifies and he comforts, and he is the *Spirit Life*, &c. And are not theſe Perſons that are thi ſpoke of? but more of this hereafter.

We muſt conſider JESUS CHRIST, as hav ing two Natures in one Perſon; the divine and huma Nature; *John* i. 1. 14. *Rom.* ix. 5. *Acts* xx. 28. w ſhould always keep this in View, and then we ſha be better able to underſtand, and apply the Scriptur concerning him. If we interpret the Scriptures thi repreſent him as inferior to the FATHER of h human Nature, or of his Mediatorial Office, (or el he contradicts himſelf, for he ſays he is equal with th FATHER in other Places) and thoſe Scriptur that ſpeak of his Glory and Majeſty, and repreſent hi as GOD, of his divine Nature; then the Scriptures wi agree, and Things will appear more plain and reco eilable; but if we do not look upon him as havi two Natures in one Perſon, we cannot make the agree; and to put an Interpretation upon one Scriptur that is contradictory to another, that Interpretatic cannot be right.

*Object.* But ſome object theſe Scriptures, *viz. Col.* 15. where CHRIST is called the Firſt Born every Creature, and that *Rev.* iii. 14. the Beginnir of the Creation of GOD.

*Anſ.*

*Anſ.* Theſe Texts cannot be ſo interpreted as to make JESUS CHRIST a Creature, that in Col. i. 15. *The firſt born of every Creature* cannot be meant ſo; for the very next Verſe tells you, that *he is the Creator of all Things both in Heaven and Earth*; and therefore he cannot be a Creature for he is the Creator. But further, as Mr. *Poole* ſays on thoſe Verſes, *the Firſt Born of every Creature*, and *the Beginning of the Creation*, may ſignify the Chief, or Prince of the Creation, becauſe he was the Creator of all Things, and ſo Lord of all Things; it's a Note of Dignity, as the *firſt born* is among Men, Pſal. lxxxix. 27. *I will make him my firſt born, higher than the Kings of the Earth*; and was not his human Nature the Chief of the Ways of GOD, the Prince of the Creation, for it was united to the Divinity, Col. i. 18. he is called *the Firſt Born from the Dead*; and why? *that in all Things he might have the Preheminence*: His human Nature was the *Firſt Born from the Dead*; the Chief and Lord of all that were or ſhall be raiſed from the Dead: Or it may ſignify, that the human Nature was the Beginning, or Chief of all the Counſels of GOD; the Chief of GOD's Ways in his eternal Counſels: And this Interpretation is according to that Text *Rev.* xiii. 8. *The Lamb ſlain from the Foundation of the World*; now we know he was not ſlain 'till ſome Thouſands of Years after the Foundation of the World, but he was ſo in the eternal Purpoſe, tho' not actually 'till he came and died in the World; and ſo his human Nature was the Beginning, the Firſt Born, the Chief of all the Counſels of GOD; tho' he was not born 'till ſome Thouſands of Years after: And indeed with reſpect to his divine Nature, he was GOD's Firſt Begotten, his Eternal, only Begotten SON; and ſo we may underſtand that Scripture, Heb i. 6. *And when he brought his firſt Begotten into the World*; his eternally begotten SON with reſpect to his divine Nature.

*Object.* But there's another Text which they think makes much for their Opinion, and againſt the God-

head of CHRIST, *viz.* 1 Cor. xv. 28. *And when all Things ſhall be ſubdued unto him, then ſhall the SON alſo be ſubject to him that put all Things under him,* (viz. the FATHER) *that GOD may be all in all.*

*Anſ.* The Meaning of this is, that at the End of the World CHRIST will deliver up his mediatorial Kingdom to the FATHER, as Verſe 24. and the 28th Verſe ſays, *Then ſhall the SON alſo be ſubject to him that put all Things under him, that GOD may be all in all*; that is, when the SON has delivered up the Kingdom to the FATHER, then his Mediatorial Kingdom ſhall ceaſe, and the SON as *Man* ſhall be ſubject, and all Things ſhall be ruled and governed by the Godhead immediately; GOD will rule all Things as GOD and not as Mediator, as he did before; GOD ſhall be *all in all*; there will be no more need of the mediatorial Kingdom, but FATHER, SON and Holy GHOST, ſhall rule all as GOD, and not by CHRIST as Mediator.

Another Scripture objected is that 1 Cor. xi. 3. *And the Head of CHRIST is GOD*; that is, he is his Head with reſpect to his Office as Mediator, with reſpect to his human Nature, the Divinity is the Head; and I think theſe Interpretations agree with other Texts concerning this Matter, and ſeem to me to be genuine; but to interpret them ſo as to make JESUS CHRIST only a Creature, and every way inferior to the FATHER, contradicts the main Current of Scripture, and ſo cannot be right.

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I am not ſatisfied to finiſh this Work without ſaying ſomething of the Divinity of the Holy GHOST, the bleſſed Holy SPIRIT of GOD, who is our Sanctifier, Comforter, Helper, and Guide thro' this World. And I think we forget him too much in our Prayers, Praiſes, and Adorations, from whom we have our ſpiritual Light, Life, and Comfort, and all the Diſcoveries of the FATHER's Love.

Now

Now that this bleſſed Holy SPIRIT is a Perſon, is plain to me from Scripture; for there we find he is ſtiled the Comforter, the Sanctifier, the Leader, Guide, Teacher, Strengthener of his People, in ſeveral Places; and he that can ſanctify, comfort, teach, ſtrengthen, &c. muſt be a Perſon: 'Tis ſaid he does this, and he does that, he foretels Things to come, he is grieved, ſinned againſt, he ſpake in the Prophets, indited the Scriptures; now if this be not a Perſon, that does all this, no Body can underſtand what is meant by Words. Can any but a Perſon foretel Things to come, be ſinned againſt, and in ſuch a Manner as can not be pardoned? If I ſay ſuch a one can foretel Things, or you have greatly offended ſuch a one, can any one think but that I mean ſuch a *Perſon?* What but a Perſon can foretel Things to come? If I ſay ſuch and ſuch a one indited this, or that, do I not mean a Perſon? Nay, he is ſaid to give Gifts, and diſtribute them as he will; as he will, or according to his own Pleaſure; here is a Perſon certainly: If I ſay ſuch a one is Maſter of ſuch a Thing, and he'll give it to whom, and as he pleaſes, do I not mean a Perſon? if I pretended otherwiſe in my common Diſcourſe, no Body could underſtand me, and I ſhould make my ſelf ridiculous.

Now that the bleſſed SPIRIT of GOD does theſe Things, I think is very plain from Scripture, John xvi. 13. *When the SPIRIT of Truth is come he ſhall guide you into all Truth*; how ſhall he guide into all Truth if he be not a Perſon? He is the Comforter; John xvi. 7. *If I go not away the Comforter will not come*; is not the Comforter that comes a Perſon? Verſe 8. *He will reprove the World of Sin*; or convince the World of Sin, (as 'tis in the Margin) now is not he that can enlighten and convince the World of their Sins a Perſon? He foretels Things to come; 1 *Tim.* iv. 1. the SPIRIT ſpeaketh expreſly, that *in the latter Days ſome ſhould depart from the Faith*, &c. 1 *Pet.* i. 11. there we read the SPIRIT of CHRIST did teſtify before-hand of the Sufferings

of CHRIST, and in John xv. 26. 'tis ſaid, *the Comforter, even the Spirit of Truth ſhall teſtify of him.*

He made this World, and all that therein is; Acts iv. 24, 25. *They ſaid Lord thou art he that made Heaven and Earth*, &c. and what LORD is this? the 25th Verſe tells them, *who by the Mouth of his Servant* David *had ſaid*; and it was the Holy GHOST that ſpoke by the Mouth of *David*; Acts i. 16. *Which the Holy GHOST ſpoke by the Mouth of* David; and *David* ſays, 2. Sam. xxiii. 2. That *the Spirit of the Lord ſpake by him:* So that this SPIRIT is he that made Heaven and Earth: He is ſinned againſt, Math. xii. 31. *But the Blaſphemy againſt the Holy GHOST ſhall not be forgiven.* And he indites the Scripture; 2 Pet. 1, 21. *Holy Men of GOD, ſpake as they were moved by the Holy GHOST.*

Certainly theſe Things are ſufficient to prove him a Perſon, and in Iſa. xi. 2. he is called *the Spirit of Wiſdom and Underſtanding, Counſel and Might*; and certainly this is a Perſon that has Underſtanding, Wiſdom and Counſel: Ezek. iii. 24. *And the Spirit entered into me, and ſet me upon my Feet, and ſpake with me and ſaid unto me, go ſhut thy ſelf within thy Houſe*; is not this a Perſon that ſpake with him, and ſaid unto him ſo and ſo? What could he be elſe? 1 Cor. xii. 11. *All theſe Things worketh the ſelf ſame Spirit, dividing to every one ſeverally as he will*; here the SPIRIT is a Free Agent, a Perſon that is abſolute in his Gifts; he divides to every one as he will; and we read Acts xiii. 4. *They being ſent by the Holy GHOST departed*, &c. here the Holy GHOST ſends the Apoſtles, and ſure then he muſt be a Perſon; and abundance of other Places might be produced, where the Scripture repreſents the Holy GHOST as a Perſon; and ſure they were not wrote to deceive us; I think there's nothing plainer in Scripture than this.

*Object.* But here comes an Objection; Things are ſometimes perſonated, and ſpoke of as Perſons acting thus

thus and thus, when they are not ſo; as of Charity, 1 Cor. xiii. 4, 5. *Charity ſuffereth long, and is kind; Charity envieth not, vaunteth not it ſelf, is not puffed up, ſeeketh not her own, is not eaſily provoked, thinks no Evil,* &c.

*Anſ.* Any body may at firſt Sight perceive that this is no Perſon, but a Grace of the SPIRIT, and it ſhews the Effects of that Grace, in the Perſons that have it; this is eaſily perceived by any Body, that Charity is not a Perſon, but perſonated; and Wiſdom, in *Prov.* Chap. ix. is perſonated as One *ſtanding and crying*, and *putting forth her Voice*, and *furniſhing her Table*; here Wiſdom is ſpoken of as a Perſon.

As I ſaid before, every one knows that Wiſdom and Charity are not Perſons, but Qualities; and therefore when theſe are ſpoken of as Perſons, 'tis plain they are only perſonated: And beſides, theſe Things are generally ſpoken of otherwiſe in other Places, and but once or twice it may be perſonated; and I know not whether they are perſonated in any other Places; but the Holy GHOST is continually ſpoken of as a Perſon, and not once only; he is ſpoken of as performing ſuch Things as are not common: But moſt ſound Interpreters take the 8th of *Proverbs* as meant of CHRIST the Second Perſon in the Trinity: I know, as *Dr. Owen* ſays, that the Holy GHOST is ſpoken of in a certain Place as Water, he is ſaid to be *poured* forth; Iſa. xxxii. 15. *Until the SPIRIT be poured upon us from on high.* But this is a figurative Expreſſion, and any one may ſee it to be ſo; and if it were an Argument againſt his Perſonality, I do not ſee but then the ſame Argument lies againſt the Perſonality of GOD the FATHER: See Dr. *Owen on the SPIRIT.*

And further, can any one imagin that we are baptized into the Name, Worſhip and Service of a Thing that is only perſonated? No ſure; for if ſo we may as well believe the FATHER and SON are perſonated, for we are baptized into the Names of all

Three alike; and the FATHER is ſometimes ſpoke of figuratively, as having Hands, *&c.* By this Rule, we muſt be able to underſtand nothing in Scripture, but believe all to be perſonated: I think this cunning Objection we ought to be well aware of, that we may not be deceived thereby; for it leads into a ſtrange Wilderneſs, and will make us that we ſhall not know what to believe.

How do we know GOD the FATHER to be a Perſon, but by the Deſcription we have of his Nature in the Word, and by the Accounts we have there of his Acting thus and thus, Doing this and that, which argues a Perſon. Thus we know the Holy GHOST to be a Perſon, ſo that if the perſonating of Charity prove the SPIRIT to be a Quality, it may prove the FATHER to be ſo. What tho' *Charity* and *Wiſdom* be perſonated once or twice, yet generally they are not ſo; but the Holy GHOST is deſcribed as a Perſon almoſt every where; tho' Charity, *&c.* be perſonated, yet this does not argue that all in Scripture that are ſpoken of as Perſons, are Qualities or Graces only, or that they are perſonated: One Thing may be perſonated, but that does not argue that a Perſon is a Quality; what muſt we make of the Scriptures, if becauſe a few Things are at a particular Time perſonated, others that are ſpoken of as Perſons muſt be ſo? If Charity be perſonated, it does not prove that the Holy GHOST is ſo.

And that the Holy GHOST is a diſtinct Perſon, I think is very plain from the following Scriptures, which hold forth the Three diſtinct Perſons in the Godhead; John xiv. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name,* &c. Here is the Holy GHOST, as plainly diſtinguiſhed from the FATHER as Words can expreſs, here's the Comforter who is the Holy GHOST, and the FATHER; the FATHER ſends, the Holy GHOST is ſent; and then there's the Work he is ſent about, 'tis *to teach his People:* If this be not a plain perſonal Diſtinction I know not what is.

Indeed

Indeed here are the three Perſons in the Godhead diſtinguiſhed as plain as can be; here is the FATHER ſending, the Holy GHOST ſent, and the Work he is ſent about; and here is CHRIST the ſecond Perſon in the Godhead ſpeaks the Words, and ſays the Holy GHOST is ſent in his Name: John xv. 26. *But when the Comforter is come, whom I will ſend to you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtify of me*; here again 'tis as plain that the SPIRIT is a diſtinct Perſon as can be; here is the COMFORTER, the SPIRIT of Truth that teſtifies of CHRIST, what can this be but a Perſon? and he is plainly diſtinguiſh'd from the FATHER, for he is ſent from the FATHER, and proceeds from him; and he is ſent from the FATHER by CHRIST; here are likewiſe the Three Perſons in the Godhead diſtinguiſhed, CHRIST the Second Perſon, who ſpeaks theſe Words and ſends the Holy GHOST, and here's the FATHER from whom the Holy GHOST is ſent, and the Holy GHOST ſent, and ſent to teſtify, &c. Rom. viii. 11. *But if the Spirit of him that raiſed up Jeſus from the Dead dwell in you*, &c. here's firſt, the Third Perſon in the Godhead mentioned, the SPIRIT; *if the Spirit*, and here we ſee 'tis him that dwells in Believers; *dwell in you*; this is the Holy GHOST; of *him*, *the Spirit of him*; this HIM muſt be GOD the FATHER, the Firſt Perſon; *who raiſed Chriſt from the Dead*, and here is JESUS that was raiſed from the Dead, the Second Perſon: John xiv. 16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you forever*; here are the Three Perſons in the Godhead plainly diſtinguiſhed, and here are their diſtinct Operations; *I will pray*, here's CHRIST and his Work of Interceſſion; then here is the FATHER whom he prays to, and his Work, to ſend the COMFORTER; and then here is the Holy GHOST and his Buſineſs, he is ſent, and he is ſent to dwell in and comfort the People of GOD.

For

For my Part, I know not what can be plainer than the Proof we have of a perſonal Diſtinction betwixt the FATHER and the Holy GHOST, from the above Scriptures and ſeveral others that might be brought; and indeed the Three Perſons in the Godhead, are plainly ſpoken of.

Thus having prov'd the Perſonality of the Holy GHOST, I hope that Notion, *viz.* That the Holy GHOST is the Power, Influence, Energy, or Operation of the FATHER, or that he he is the FATHER thus, or thus, muſt fall to the Ground; for certainly that which is the Power, Influence, or Energy of another is not a Perſon, and the Holy GHOST being a Perſon, the Notion of his being the Power, or Influence of the FATHER muſt needs be wrong, and very diſhonourable, yea provoking to the Holy GHOST.

*Object.* But then ſay our Adverſaries, if the Holy GHOST be a diſtinct Perſon, then there muſt be *Three* GODS.

*Anſ.* The Concluſion they draw is falſe, and will not hold: For tho' we ſay, he is a diſtinct Perſon, *&c.* yet we do not hold or believe that he is a ſeperate Being, or divided from the FATHER; or that FATHER, SON and Holy GHOST are Three ſeperate or ſeveral Beings, but one Being, One GOD; we believe the One Living and True GOD is Three diſtinct Perſons, FATHER, SON, and Holy GHOST; there's a vaſt Difference betwixt Diſtinction and Seperation, or Diviſion; betwixt three diſtinct Perſons in one Being, and three ſeveral or divided Beings: If we held they were three ſeveral or ſeperated Beings, then I do not ſee but the Conſequence would be true and right: But we ſay the One GOD we believe in is three diſtinct Perſons in one Eſſence, but not three ſeveral or ſeperate Beings; but theſe Three are the One Living and True GOD, and therefore the Objection falls; for the Scripture is plain as can be

be, that there is but One Living and True God; and the Scripture holds forth, that JESUS CHRIST is GOD very plainly, and likewiſe that the Holy GHOST is GOD, and therefore if theſe Three be not One GOD, the Living and True GOD, the Scripture muſt contradict itſelf; but theſe being One God the Scripture agrees with itſelf, when it holds forth each of theſe to be God, and yet that there is but One God.

And now I ſhall endeavour (by the Help of God) to prove that the Holy Ghost is a divine Perſon, that he is God.

He is called God properly in *Scripture*, and therefore we have Authority to believe he is ſo; ſee the 1 Cor. xii. 6. compared with the 11th Verſe, the 6th Verſe ſays, — *and there are Diverſities of Operations, but the ſame God which worketh all in all*; that is, the ſame God, which worketh all theſe Gifts in his People, which are ſpoken of before in the 6th Verſe, and after to the 11th Verſe, and this 11th Verſe ſays, *but all theſe worketh that one and the ſame Spirit*; ſo that I do not ſee but that he that's called GOD in the 6th Verſe is that SPIRIT in the 11th Verſe; for the 6th Verſe ſays, God worketh them, and the 11th Verſe ſays, 'tis the SPIRIT that works them, and is called GOD in the 6th Verſe: However, if we compare the 1ſt *Cor.* the 12th Chap. and 11th Verſe with the 28th Verſe of that Chapter, we may there perceive that the Holy Ghost is God; for the 11th Verſe ſays, That *the Spirit divides Gifts to every Man ſeverally, as he pleaſes*; and then the following Verſes ſhew that one Man excels in one Gift, others in another, and then in the 18th Verſe 'tis ſaid, that *GOD ſets theſe in the Body*; and in the 28th Verſe he applies it to the Church, and ſays *GOD hath ſet ſome in the Church*; the 11th Verſe ſays, *the SPIRIT works them*, and the 28th Verſe ſays, *GOD ſets them in the Church, and gives ſome the Gift of Healing and others of Tongues:*

*Tongues:* Acts v. 3, 4. there the 3d Verſe ſays, that Ananias *lied to the Holy GHOST*; and the 4th Verſe ſays, that *he did not lie to Man, but to GOD*; and I think it's plain then that the Holy GHOST is GOD. 1 Cor. iii. 16. there 'tis ſaid, *Ye are the Temples of GOD*, and that *the SPIRIT of GOD dwells in you*; and 1 Cor. vi. 19. ſays, *Know ye not that your Bodies are the Temples of the Holy GHOST*; he that's called the Holy GHOST in one Place, is called GOD in the other. Acts xxviii. 25. *Well ſpake the Holy GHOST by* Eſaias *the Prophet*; Verſe 26. *Go unto this People and ſay, hearing ye ſhall hear and not underſtand*, &c. Verſe 27. *For the Heart of this People is waxed groſs, and their Ears dull of Hearing*, &c. *leaſt they ſhould hear with their Ears, and underſtand with their Hearts, and be converted, and I ſhould heal them:* Now here 'tis ſaid, *well ſpake the Holy GHOST by* Eſaias; now look into the 6th of *Iſaiah* 8, 9, and 10. Ver. and you will find there that this Holy GHOST that ſpake theſe Words, was the LORD; for in the 8th Verſe 'tis ſaid, *I heard the Voice of the LORD, ſaying, whom ſhall I ſend?* the Prophet anſwers, *ſend me*; the 9th Verſe ſays, *And he ſaid go tell this People*; and HE, that is the LORD in the 8th Verſe, and then comes in what the Apoſtle quoted in *Acts* xxviii. 25, 26. almoſt Word for Word, which ſhews that the LORD ſpoken of in *Iſa.* vi. 8. is the Holy GHOST in *Acts* xxviii. 25. *Iſaiah* calls him the LORD, and the Apoſtle call him the Holy GHOST: I think this is as plain as can be. Ezek. iii. 24. 'tis ſaid there, *Then the SPIRIT entered into me, and ſet me upon my Feet, and ſpake with me, and ſaid unto me*, &c. and this SPIRIT ſpeaks to him to the 27th Verſe, and there he ſays, *But when I ſpeak with thee, I will open thy Mouth, and thou ſhalt ſay unto them, thus ſaith the Lord GOD*; the SPIRIT commands the Prophet that when he ſpeaks with him, he ſhall ſay, *Thus ſaith the Lord GOD*; and the Prophet thro' moſt of his Prophecy, cries *Thus ſaith the Lord GOD*; it was

plainly

plainly the SPIRIT that ſpoke to him in this third Chapter, and the Prophet muſt ſay *thus ſaith the Lord GOD*; and for ought I can ſee, it was JESUS CHRIST and the Holy GHOST that ſpake in moſt of this Prophecy of *Ezekel*: And the Prophet cries continually *thus ſaith the Lord GOD*; which ſhews that the SPIRIT is called GOD; in Ezek. i. 26. *And upon the Likeneſs of the Throne was the Appearance of a Man above it*; and then he goes on to deſcribe the Perſon, and the Glory, and then in the 28th Verſe he ſays, he *fell on* his *Face, and heard a Voice ſpeak*; this was CHRIST deſcribed on the Throne in the Appearance of a Man, for thus is CHRIST deſcribed in other Places; and then in this 3d Chapter 'tis ſaid, *the SPIRIT ſpake to him and ſaid*; and in Chapter 11. 'tis ſaid, *and the SPIRIT of the LORD fell upon me, and ſaid to me, ſpeak thus ſaith the LORD*; and the 7th Verſe ſays, *thus ſaith the Lord GOD*; 10th Verſe, *and ye ſhall know that I am the LORD*: I think it's plain that the SPIRIT is here called the LORD, and the Lord GOD; he ſtiles himſelf ſo, as far as I can ſee; the 24th Verſe ſays it was the SPIRIT that took him up, and actuated him in theſe Matters, and as was ſaid before, I believe if Things were narrowly look'd into, it will appear that it was CHRIST and the SPIRIT that were Converſant with the Prophet in thoſe Viſions and Propheſies, in many Chapters towards the Beginning of *Ezekel*.

Another Place where the Holy GHOST is plainly called GOD, and adored, is in Acts iv. 24. *And they lift up their Voices to GOD, and ſaid, LORD thou art GOD which made Heaven and Earth*, &c. Verſe 25. *Who by the Mouth of thy Servant* David *ſaid*, &c. now this Lord GOD that ſpake by the Mouth of *David* was the Holy GHOST; Acts i. 16. *Which the Holy GHOST by the Mouth of* David *ſpake*: And *David* himſelf ſays 2 Sam. xxiii. 2. *The Spirit of the Lord ſpake by me, and his Word was in my Tongue*; ſo that this Lord GOD whom they adored, was he that

that ſpake by the Mouth of *David*, and he that ſpake by the Mouth of *David* was the Holy GHOST; as appears by the above Scriptures and others, for 'tis ſaid, 2 Pet. i. 21. That *holy Men of GOD ſpake as they were moved by the Holy GHOST.*

And this brings in another Argument for the Divinity of the Holy GHOST.

He that indited the Scriptures, and inſpired the holy Men that wrote them is *GOD*; but the Holy GHOST indited the Scriptures, and inſpired the holy Men of Old that wrote them; therefore HE is *GOD.*

Now to prove the Firſt, *That he that indited the Scriptures and inſpired the holy Men that wrote them*, &c. *is GOD*, ſee 2 Tim. iii. 16. *All Scripture is given by Inſpiration of GOD*, &c. this Text is very plain and full, *All Scripture is given*; not *ſome* but *all*; he that inſpired them was GOD: 2 Kings xvii. 23. *Until the LORD had removed them out of his Sight, as he had ſaid, by all his Servants the Prophets*; who was it that ſaid by all his Servants the Prophets? it was the LORD; as the LORD had ſaid; and 'tis not as the LORD had ſaid by *this* Prophet or *that*, but by *all* his Servants, &c. ſo that here we ſee, that it was the LORD that ſpoke by all his Prophets: 2 Kings xxi. 10. *As the LORD ſpake by his Servants the Prophets*; this proves that it was the Lord GOD that ſpake by the Prophets: And *Ezekel* tells us that it was the LORD, the Lord GOD that ſpake by him; for he ſays, *thus ſaith the LORD, thus ſaith the Lord GOD*, at every end in moſt of the Chapters in that Book; and ſo likewiſe *Jeremiah* tells us, it was the LORD that inſpired him, for he ſays, *thus ſaith the LORD*; *or the Word that came to* Jeremiah *from the LORD*: *Then the LORD ſaid unto me*: Jer. xi. 1, 3, 6. And in many other Places; and the Prophet *Samuel* ſays, 1 Sam. ix. 27. *Stand ſtill that I may ſhew thee*

*the*

*the Word of GOD.* 1 Chron. xvii. 3. 'tis ſaid, *the Word of GOD came to the Prophet* Nathan.

And in the *New Teſtament* in abundance of Places the Scriptures are called the *Word of GOD*; to name but one, Eph. vi. 17. *Take the Sword of the SPIRIT which is the Word of GOD.*

And I hope from theſe Places 'tis very clear and plain, that he that indited the Scriptures, and inſpired the Prophets, *&c.* is GOD.

And now I am to prove that it was the Holy GHOST that indited the Scriptures, *&c.* and then I cannot ſee how the Conſequence can be avoided, *viz.* That he is GOD.

Now *that it was the Holy GHOST that indited the Scriptures*, ſee 2 Pet. i. 21. *Holy Men of* GOD *ſpake as they were moved by the Holy GHOST*; it does not ſay one or two holy Men, but in general holy Men, all godly true Prophets ſpake as they were moved by the Holy GHOST; and I think this Text is enough to prove the Point, if there were no more, 'tis ſo plain; but there are ſeveral other Witneſſes to this Truth, that the Holy GHOST inſpired thoſe that wrote the Scriptures; as Acts xxviii. 25. *Well ſaid the Holy GHOST by Eſaias the Prophet*; here we ſee the Holy GHOST ſpake by *Iſaiah*. Heb. iii. 7. there 'tis ſaid the Holy GHOST ſpake what *David* ſaid. Pſal. xcv. 7, 8, 9. *To day if ye will hear his Voice*, &c. Mark xii. 36. *For* David *himſelf ſaid by the Holy GHOST:* and Acts i. 16. 'tis ſaid, that *the Holy GHOST ſpake by the Mouth of* David, &c. and *David* himſelf ſays, in 2 Sam. xxiii. 2. *The SPIRIT of the LORD ſpake by me, and his Word was in my Tongue*; here 'tis very plain that the Holy GHOST ſpake by David and Iſaiah; and we read Acts xxi. 11. The *Prophet* there ſays, *thus ſaith the Holy Ghoſt:* And we find in *Ezekel* that the SPIRIT ſpake to him, Ezek. iii. 24. *Then the* Spirit *ſet me on my Feet, and ſpake to me, and ſaid*; and Chap. xi. 5. *And the Spirit of the Lord fell on me, and*

*and ſaid unto me ſpeak, thus ſaith the Lord.* I know not what can be plainer, than that the Holy GHOST inſpired the Prophets and holy Men that wrote the Scriptures; and I think 'tis as plainly proved, that he that inſpired them is GOD; and therefore it muſt follow, that the Holy GHOST is GOD.

Another Argument may be this, GOD is the Giver of all good Gifts, even of all ſpiritual Gifts: But the Holy GHOST is the Giver of all ſpiritual Gifts, and therefore HE is GOD.

Now to prove That GOD *is the Giver of all ſpiritual Gifts*, ſee 1 Cor. vii. 7. *Every Man hath his proper Gift of GOD*; every Man, not only *ſome* Men, but *every* Man that hath Gifts, he has them from GOD: James i. 17. *Every good Gift, and every perfect Gift comes down from Above, from the Father of Lights, with whom is no Variableneſs, neither Shadow of turning.* This Text is ſo clear to the purpoſe, that there needs no other to be brought, for it ſays every good Gift, not only *ſome* good Gifts but *all*; every good Gift comes from above; that is, from GOD, from the Father of Lights, with whom is no Variableneſs nor Shadow of Turning: And we read, Faith and Salvation is the Gift of GOD, *Eph* ii. 8. and that Wiſdom is the Gift of GOD, Jam. i. 5. *If any lack Wiſdom, let him ask it of GOD, who giveth liberally*, &c.

Now I am to prove the Second, That the Holy GHOST is the Giver of all ſpiritual Gifts.

And this is plainly prov'd from 1 Cor. xii. 8. *To one is given by the SPIRIT the Word of Wiſdom*; that is the Gift of Wiſdom; *to another the Word of Knowledge by the ſame SPIRIT*; here we ſee the Word of Knowledge and Wiſdom given both by the ſame SPIRIT: Verſe the 9th, *To another Faith by the ſame SPIRIT*; *to another the Gift of Healing, by*

*by the ſame SPIRIT:* And the 10th Verſe ſpecifies ſeveral other Gifts, and the 11th Verſe ſays, *All theſe worketh that one and the ſelf ſame SPIRIT, dividing to every one ſeverally as he will:* So that we ſee the SPIRIT is the Giver of theſe Gifts, the Worker of them in the Hearts of his People, and he does not give them by Direction or Influence of any other, but he gives them abſolutely according to his own Pleaſure; he divides them as he will: This is ſo plain that there needs nothing elſe to prove that the SPIRIT of GOD is the Giver of all ſpiritual Gifts; for 'tis ſaid in the 11th Verſe *all theſe worketh the ſelf ſame SPIRIT.* Heb. ii. 4. There we ſee that Gifts are given by the Holy GHOST, for there we read, that GOD *bore Witneſs by divers Miracles and Gifts of the Holy GHOST.* This I think is ſufficient to prove that the Holy GHOST is the Giver of all ſpiritual Gifts, and then the Conſequence muſt be that he is GOD; for I have prov'd before, that 'tis GOD who is the Giver of all good Gifts.

Another Argument may be this, He that can foretel Things to come in future Ages is GOD: But the Holy GHOST has foretold Things to come in future Ages; therefore HE is GOD.

Now here I am to prove the Firſt, That *he that can foretel Things to come in future Ages is GOD.* Now this is prov'd thus, GOD challenges it as his Prerogative, and makes it a Mark or Demonſtration of Divinity to foretel Things to come in future Ages, Iſa. xli. 21, 22, 23, The 21ſt Verſe, *Produce your Cauſe ſaith the LORD, bring forth your ſtrong Reaſons ſaith the King of Jacob;* here's a Challenge GOD gives to all falſe *Gods*, to prove themſelves *Gods* if they can, and what Argument does GOD inſiſt on for the Proof? the 22d and 23d Verſe tells, *Let them ſhew us what ſhall happen,* &c. or, *declare us Things to come;* and the 23d Verſe ſays, *Shew the Things that are to come hereafter, that we may know that ye*

 *are*

*are Gods*: As if he had ſaid, if you can tell what will come to paſs in future Ages, then it will be a good Proof that ye are *Gods*. I cannot ſee but that this is the plain Senſe and Meaning of the Place, to ſhew that it is a diſtinguiſhing Mark of Divinity to foretel Things to come in future Ages.

Further, he that can foretel Things to come in future Ages, muſt be Omniſcient, Infinite in Underſtanding, and this none can be but GOD. Who can pretend to know what ſhall come to paſs in future Ages, even to the End of Time, but an omniſcient Mind, one that can comprehend and ſee Things paſt, preſent, and to come, at once, none can beſides GOD: And GOD takes it as his Peculiar, becauſe he challenges all others that pretend to be *Gods* to do it. Indeed ſome may *gueſs* what will come to paſs in a very little Time, by the natural Connection, Circumſtances, and Conſequences of Things; but theſe are only *rational Gueſſes*, and ſometimes it falls out otherwiſe; the moſt rational gueſſes are croſs'd and diſappointed, ſo that there's little or no certainty. The Devil can give ſhrewd gueſſes, and has ſometimes hit right, when he has ſpoke and foretold in the Heathen Oracles, but here was no certainty, they oft ſpoke in uncertain Terms, the People were oft diſappointed: And beſides, I never found that theſe Predictions were of Things to come in future Ages, but of what would be the Event of ſuch Things as were to be preſently tranſacted, and over in a ſhort Time, which is not to the purpoſe, for the Argument lies on a certain Prediction, of Things to come in future Ages of the World, as well as in a ſhort Space of Time, and here they are all at a Loſs.

But now I hope I ſhall prove *That the Holy GHOST certainly foretold Things to come in future Ages, as well as in a ſhort Space of Time*: 1 Tim iv. 1. *Now the SPIRIT ſpeaketh expreſly that in the latter Times ſome ſhall depart from the Faith*; here is

is a Prediction by the SPIRIT of GOD, that there ſhould be a ſad Declention in the latter Times, and this Time foretold ſeems to be the Time of Popery, as in the 3d Verſe, *Forbidding to marry, and commanding to abſtain from Meats, which GOD hath created to be received with Thankſgiving*, which the Pope does to this Day: And I think it was ſeveral Hundred Years after the Apoſtle wrote that, before Popery aroſe to ſuch Doctrines; however, it was in the latter Times at a great Diſtance. 1 Pet. i. 10, 11. *Of which Salvation the Prophets have ſearched diligently*, &c. Verſe 11. *Searching what, or what Manner of time the SPIRIT of CHRIST, which was in them did ſignify, when it teſtified before hand the Sufferings of CHRIST*; here 'tis as plain as can be, that the SPIRIT of CHRIST, or the Holy GHOST foretold the Sufferings of CHRIST by the Prophets of old; and the Sufferings of CHRIST were hundreds of Years after theſe Predictions, and yet it was the SPIRIT that foretold them; and this SPIRIT of CHRIST is the Holy SPIRIT of GOD, the Holy GHOST; for in *Rom.* viii. 9. the SPIRIT of GOD is called the SPIRIT of CHRIST, in the ſame Verſe.

And I have proved before that it was the Holy GHOST that ſpake in the Prophets, who foretold Things Hundreds of Years before hand, *Holy Men of old ſpake as they were moved by the Holy GHOST*: And I have proved it particularly of *Iſaiah* and *David*, who both ſpoke of the Sufferings of CHRIST hundreds of Years before they come to paſs, and theſe Things were diſcovered to them by the Holy GHOST.

And further, we read John xvi. 13. *Howbeit, when the* Spirit of Truth *is come, he will guide them into all Truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you Things to come*: Here he ſhews Things to come.

*Object.* But it may be objected in this Verſe, that he ſpeaks not of himſelf, but what he hears that he ſpeaks, and this looks as if he received his Intelligence from another, from the FATHER.

*Anſ.* It looks ſo, but if we conſider the Point it cannot be ſo; the Meaning I take to be this, that he does not ſpeak meerly of himſelf, without the Concurrence of the FATHER and SON, for what one does they all do, they all concur in, becauſe they are all one and the ſame Being; and the Holy GHOST ſpeaks not of himſelf meerly, becauſe he is one with the FATHER and SON, and has their Concurrence, and it was a Confirmation of the Faith of the Diſciples in this, that he would lead them into all Truth; for ſays our LORD, he ſpeaks not meerly of himſelf, but the FATHER and I concur in the Matter, and therefore you need not fear being miſled: And the ſame Thing is ſpoken of CHRIST, John xii. 49. *I have not ſpoken of my ſelf*, &c. Now that this muſt be the Senſe is plain to me, for if it be not meant of their ſpeaking as one Being, but as ſeperate Beings, there muſt then be Three GODS, (for we are baptized into all alike) which is contrary to the whole Current of Scripture: And we read *Luke* ii. 26. that it was revealed to *Simeon* by the Holy GHOST, that he ſhould not ſee Death before he had ſeen the Lord CHRIST; and this was diſcovered to him by the Holy GHOST, and who could certainly tell *Simeon* that he ſhould live 'till that Time but GOD, who has the Lives of all Men in his Hands.

Now having proved that he that can certainly foretel Things to come in future Ages is GOD, and that the Holy GHOST has certainly foretold Things to come in future Ages, the Conſequence muſt be that HE is GOD.

Another

Another Argument may be this, he that bleſſeth and ſucceeds the Labours of the Miniſters of the Goſpel to the Converſion of Souls, that ſanctifies and regenerates them is GOD: But the Holy GHOST bleſſes and ſucceeds the Labours of Goſpel Miniſters to the Converſion of Souls, and is the Author of Converſion, Sanctification, and the New-Birth; therefore HE is GOD.

Now to prove the Firſt, That *he that ſucceeds the Labours of Goſpel Miniſters*, &c. *is GOD*: 2 Cor. v. 16, 17. *All Things are become new, and all Things are of GOD*: John i. 13. *Which were born not of the Will of the Fleſh, nor of the Will of Man, but of GOD*: Phil. ii. 13. *It is GOD that worketh in you to will and to do*: 1 Cor. iii. 5, 6, 7. *Who is* Paul, *and who is* Apollos, *but Miniſters by whom ye believed*; as if he had ſaid, who are they, or what could they do without GOD? they are but GOD's Miniſters, and can do nothing effectually of themſelves; Verſe 6. there he confeſſeth plainly, that he had planted, and *Apollos* watred, but neither *Paul* nor *Apollos* with all their Fervency and Eloquence could do any thing of themſelves effectually, but only inſtrumentally, as GOD's Inſtruments, for GOD gave the Increaſe: Says *Paul*, *I have planted and* Apollos *watred*, *but GOD gave the Increaſe*; and the 7th Verſe confirms all and explains it more fully, *So then neither is he that planteth any thing, neither he that watereth, but GOD that giveth the Increaſe*: I know not what can be plainer than this; for here 'tis negatively and affirmatively, neither he that plants or Waters, let him be who he will is any thing; but affirmatively, 'tis GOD that does all effectually. This Text very plainly proves, that the Bleſſing or Succeſs of their Miniſtry for the Converſion and Edification of Souls is from GOD.

And now I ſhall prove that this Succeſs, &c. is from the Holy GHOST. He converts and ſanctifies Souls, and hereby gives Succeſs to the Miniſtry. Rom. xv. 16. *That I ſhould be the Miniſter of JESUS CHRIST to the Gentiles, miniſtring the Goſpel of GOD, that the Offering up of the Gentiles might be acceptable, being ſanctified by the Holy GHOST*; here we find *Paul* a Miniſter to the *Gentiles*, and he converted many, ſo that they were offered as an acceptable Sacrifice to GOD, but who was the efficient Cauſe? Who wrought their Converſion? the Holy GHOST; *being ſanctified by the Holy GHOST*; *Paul* was their *Miniſter*, but the Holy GHOST their *Sanctifier*: And the 18th Verſe ſpeaks of making the *Gentiles* obedient; and the 19th Verſe ſays, *Through mighty Signs and Wonders by the Power of the SPIRIT of GOD*; that is, the SPIRIT of GOD made thoſe Signs and Wonders effectual for their Converſion, by his Power working by them; *Titus* iii. 5. there we read that the Renovation of the Mind (or Converſion) is aſcribed to the Holy GHOST, *By the waſhing of Regeneration, and renewing of the Holy GHOST*: *John* iii. 5, 6, 7. here we find Regeneration aſcrib'd to the SPIRIT as the efficient Cauſe; *Except a Man be born of Water and of the SPIRIT*: Verſe 6. *That which is born of the Fleſh is Fleſh, and that which is born of the Spirit is Spirit*: And Verſe 8. *So is every one that is born of the Spirit*; ſo that they that are born again are born of the SPIRIT. 1 Cor. vi. 11. *But ye are waſhed, ſanctified, juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*; here are two of the moſt valuable Effects of the Miniſtry reckon'd up together, Sanctification and Juſtification, and who is he that works theſe? the SPIRIT of our GOD; and there's no ſaving Succeſs of the Goſpel, where Sanctification and Juſtification are wanting.

Other

Other Texts might be brought, but I think theſe are ſufficient to prove that the ſaving Succeſs of the Miniſtry, Regeneration, Sanctification, Converſion to GOD, and the New-Birth, are of the Holy GHOST, and therefore he is GOD; for none but GOD can effect theſe, for neither he that plants, nor he that waters is any thing, but GOD that gives the Increaſe.

And further, there are ſeveral other Scriptures which ſhew the Holy GHOST to be GOD: 1 *Cor.* iii. 16. there 'tis ſaid, *The SPIRIT of GOD dwells in you*, and Chap. vi. 19. ſays, *Your Bodies are the Temples of the Holy GHOST, which is in you:* Now how could the Holy GHOST dwell in all his People ſcatter'd up and down in the World, if he was not immenſe? This muſt needs hold forth Immenſity, that he is in all Places at once, and ſo conſequently that he is GOD; for there's none immenſe and in all Places at once but GOD. We read *Paul* wrote this to the *Romans* as well as to the *Corinthians*, Rom. viii. 11. *By his SPIRIT that dwelleth in you:* He dwelt in the *Romans* as well as the *Corinthians*, and ſo in all the Saints, and ſo muſt be immenſe. Another Place which ſhews his Immenſity is that Rom. viii. 26. there we read, *he helps the Infirmities of his People, and makes Interceſſion for them in their Hearts:* How could he do this if he were not with them every where, and it ſhews his Omniſcience, that he knows all Things, or elſe how ſhould he know all their Wants and Infirmities at once, and make Interceſſion for them? His diſcovering future Things to the Prophets, for many hundred Years to come, ſhews his Omniſcience; and therefore he is GOD.

And further, I think thoſe Scriptures that ſpeak of his Authority over the Church of GOD, and the Miniſters thereof, ſhew him to be GOD; to read ſuch Scriptures as follow, gives me a Notion

of his Godhead, if there were nothing elſe to prove him ſo. Rev. ii. 7. *He that hath an Ear, let him hear what the SPIRIT ſaith to the Churches:* Here we ſee 'tis the SPIRIT ſpeaks to the Churches as well as CHRIST; the SPIRIT ſpeaks in Conjunction with CHRIST, for at the Cloſe of every Advice to the Churches it comes in, *He that hath an Ear let him hear what the Spirit ſaith unto the Churches*; and who could threaten and encourage, who could promiſe ſuch Rewards, and threaten ſuch Puniſhments to the Churches and Miniſters thereof but GOD? Who can give a Crown of Life (as mentioned in the 10th Verſe) but GOD? and yet it's the SPIRIT ſaith it as well as CHRIST; *I will give thee a Crown of Life*: Who can ſpeak with ſuch Majeſty and Authority as is ſet forth to theſe ſeven Churches but GOD? As far as I can ſee theſe Scriptures carry weight in them, in favour of the Divinity of the Holy GHOST.

We read, Acts xiii. 2. *And as they miniſtred to the LORD and faſted, the Holy GHOST ſaid, ſeperate me* Barnabas *and* Saul, *for the Work whereunto I have called them*; ſeperate ME —— for the Work I have called them, theſe two Words I and ME, ſhew his Authority as GOD; he calls the Miniſters of the Churches, and they are ſeperated to him; I think this ſhews both the diſtinct Perſonality, and proper Divinity of the Holy GHOST; *me*, the Church and Miniſters are his, and he calls them to the Work; *Whereto I have called them*: I queſtion whether it would not be Blaſphemy for any one to act and ſpeak thus but GOD, whoſe Church it is, and whoſe Work it is properly and authoritatively to call and qualify his Miniſters to his own Work and Service; they were faſting and praying, and the Holy GHOST anſwers them, *Seperate me*, as Lord and King of his Church, *to the Work whereunto I call them*: Who could aſ-

ſume

ſume ſuch an Authority but GOD? 2 Cor. vi. 4. *In all Things approving your ſelves as the Miniſters of GOD:* And I cannot ſee how any can aſſume that Authority but GOD, ſeeing Miniſters are the Miniſters of GOD, and they preach the Goſpel of GOD, *Rom.* xv. 16. And the Holy GHOST ſays, *ſeperate me*, and *to the Work to the which I call them*; ſure then this ſeems to me ſtrongly to conclude that the Holy GHOST is GOD.

Acts xx. 28. *Take heed to your ſelves and to all the Flock, over which the Holy GHOST hath made you Overſeers, to feed the Church of GOD:* Here's the Church of GOD and the Authority of the Holy GHOST over it; the Words are ſpoken to the Elders or Governors of Churches, and by whoſe Authority were they made ſo? By the Authority of the Holy GHOST, *over whom the Holy Ghoſt hath made you Overſeers*; or over whom GOD hath made you Overſeers, is the ſame for ought I ſee; for if the Holy GHOST had not been GOD, how could he have made Overſeers in the Church of GOD? What Authority would he have had there, if it had not been his own Church? Therefore he is GOD. And we read Acts xiii. 4. *They being ſent forth by the Holy Ghoſt*; and who could ſend forth the Apoſtles but GOD? They were GOD's Apoſtles, his Miniſters, and the Holy GHOST would not aſſume GOD's Authority, nor ſend them forth if he was not GOD, and had not a natural Right to it. And we read Acts xv. 28. *For, it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Burthen*, &c. It ſeemed good to the Holy GHOST; that is, ſeemed good to GOD, I queſtion not but the Apoſtles meant ſo; for they mention the Holy GHOST, that they of *Antioch* might know they had GOD's Authority for what they ſent them, and therefore, they might reſt in their Judgment, or elſe what ſhould they have mentioned the Holy GHOST

GHOST for, they themſelves were Men inſpired by GOD. If the Holy GHOST was not GOD, what Authority had he to lay this Burthen upon the Church of GOD? Or, what Warrant had the Apoſtles to go by his Authority, or to mention it to the Church at *Antioch?*

Another Scripture which plainly proves the Holy GHOST to be GOD, is that in Pſal. xcv. 7, 8, 9, 10, 11. *To Day if you will hear his Voice, harden not your Hearts, as in the Provocation, as in the Day of Temptation in the Wilderneſs: When your Fathers tempted me proved me, and ſaw my Works. Forty Years long was I grieved with this Generation, and ſaid, it is a People that do err in their Hearts, and they have not known my Ways: unto whom I ſware in my Wrath, that they ſhould not enter into my Reſt.* Now the Apoſtle in the 3d Chapter of *Heb.* and the 7th Verſe tells us, that theſe Words were ſpoken by the Holy GHOST; *Wherefore as the Holy GHOST ſaith, to Day if you will hear his Voice,* &c. and ſo quotes the three or four Verſes following, almoſt Word for Word, and tells you that theſe Words are ſpoken by the Holy GHOST, as plain as can be, now let us ſee what it is in theſe Verſes that proves the Point.

*When your Fathers tempted* ME, *proved* ME, *and ſaw* MY *Works:* Now who was it that the Children of *Iſrael* tempted and proved in the Wilderneſs? Was it not GOD? I believe no Body will deny that; well, it was the Holy GHOST that ſaid they tempted ME, proved ME; what can be plainer than that the Holy GHOST is GOD? for the Apoſtle ſays it was the Holy GHOST that ſpake thus, and he ſays they tempted and proved him, and ſaw his Works: Now certainly it was GOD that wrought thoſe Wonders in *Egypt*, and in the Wilderneſs, the Scripture ſays ſo plainly,

Pſal.

Pſal. cvi. 21, 22, 23. Well the Holy GHOST ſays they were his Works, MY WORKS; therefore he is that GOD they provoked in the Wilderneſs, and did thoſe mighty Works there.

*Forty Years long was I grieved with this Generation*, &c. Who ſaid this but GOD? and yet this was the Holy GHOST that ſaid it, *and they have not known my Ways*; whoſe Ways can this be but GOD's Ways? And yet it is the Holy GHOST that ſpeaks it, they were his Ways, MY Ways; Verſe 11. *Unto whom I ſware in my Wrath, that they ſhould not enter into my Reſt:* Who was this that ſware in his Wrath? certainly it was GOD, GOD the Holy GHOST, for he ſpake it, and whoſe Reſt was this? GOD's; and therefore GOD the Holy GHOST, for he calls it *his* Reſt; I think no Body could imagin that reads from the 7th Verſe to the End of this *Pſalm*, but that it's GOD that ſpeaks there, and if they would read the Hiſtory in *Exodus*, they may plainly ſee it was GOD that wrought thoſe Works, *&c.* and the Apoſtle affirms it *Heb.* iii. that it was the Holy GHOST, and who then can deny that he is GOD.

I think if there were no other Text in all the Scriptures to prove the Divinity of the Holy GHOST, theſe two Places compared together, are ſufficient to an unprejudic'd Mind: But there are ſeveral other Texts of Scripture which are urged for the Divinity of the Holy GHOST, which I ſhall leave to the Conſideration of others, whether they prove the Point.

The Formation of our Bodies, being aſcribed to the Holy GHOST, may hold forth his Divinity; Job xxxiii. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.* Matth. i. 18. 20. there we ſee the Formation of the

the Body of CHRIST in the Womb of the Virgin is aſcribed to him; Verſe 18. *She was found with Child of the Holy Ghoſt*; and Verſe 20. *For that which is conceived in her, is of the Holy Ghoſt.* Job xxvi. 13. *By his Spirit he hath garniſhed the Heavens*; and Gen. i. 2. *The Spirit of God moved upon the Face of the Waters.*

Now I leave it to Conſideration, whether thoſe Texts prove his making the World, and thoſe before, the making of our Bodies, and the Body of CHRIST in the Womb; and if ſo, none can do theſe Things but GOD. But there's a Text in *Acts* iv. 24, 25. plainly proves the Holy GHOST to be GOD the Maker of all Things, Verſe 24. *They lift up their Voice to God with one accord, and ſaid, Lord thou art God which made Heaven and Earth, the Sea, and all that in them is:* And who is this Lord GOD that made Heaven and Earth, &c. the 25th Verſe tells us, it was he that *ſpoke by the* Mouth of his Servant *David*; and it was the Holy GHOST that ſpake by the Mouth of *David*, as I have before proved.

Matth. xii. 31, 32. *Wherefore I ſay unto you, all Sin and Blaſphemy, ſhall be forgiven unto Men*, but the Blaſphemy againſt the Holy GHOST ſhall not be forgiven unto Men; Verſe 32. *Whoſoever ſpeaketh a Word againſt the Son of Man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this World, nor in the World to come.* Now here's a Sin againſt the Holy GHOST which cannot be forgiven; and we do not read of an unpardonable Sin againſt Father or Son, (that I know of:) But here's a Sin againſt the Holy GHOST that is unpardonable: ſure then he muſt be a Perſon of infinite Dignity and Glory.

And laſtly, he is one Being, one GOD with the FATHER and SON, 1 John v. 7. *For there are three that bear Record in Heaven, the Father, the*

*the Word, and the Holy Ghoſt, and theſe three are one:* This is very plain, and as for the Objection againſt this Text of Scripture, I have ſpoke to that before: And we are baptized in the Name of the Holy GHOST, as well as FATHER and SON, equally and alike, and by our Baptiſm we are obliged to worſhip and ſerve the Holy GHOST, as well as FATHER and SON. For what is it to be baptized in his Name, but to be devoted to his Worſhip and Service? And in the Benediction, 2 *Cor.* xiii. 14. we ſee there's no Difference made betwixt him and the reſt, but the Apoſtle bleſſes in his Name as well as FATHER and SON: *The Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Communion of the Holy Ghoſt be with you all,* Amen.

And we ſee he is adored by them, Acts iv. 24, 25. *LORD thou art GOD which made Heaven and Earth,* &c. *Who by the Mouth of thy Servant* David *ſaid,* &c. It was the Holy GHOST that ſpake by *David*; and as Dr. *Callamy* ſays, ſeeing the Holy GHOST hath ſuch Bleſſings to beſtow as he has, *viz.* Grace, Peace, Light, Life, Comfort, Conduct, Strength, &c. why muſt he not be ſought to, and pray'd to for theſe, as well as the FATHER and SON, for what they give?

Now ſeeing we are baptized in his Name and ſo devoted to his Worſhip and Service, ſeeing he has Power to bleſs us, ſeeing we are to adore him, and pray to him; ſeeing there's no Inferiority betwixt him and the other Perſons in the Godhead; in Baptiſm, nor the Benediction; and ſeeing he is a Perſon, as I have prov'd, &c. then it muſt needs follow, that he muſt be One GOD with the FATHER and SON, or elſe there muſt be three GODS; for if he be not one Being with the other there muſt be three, which is contrary to the

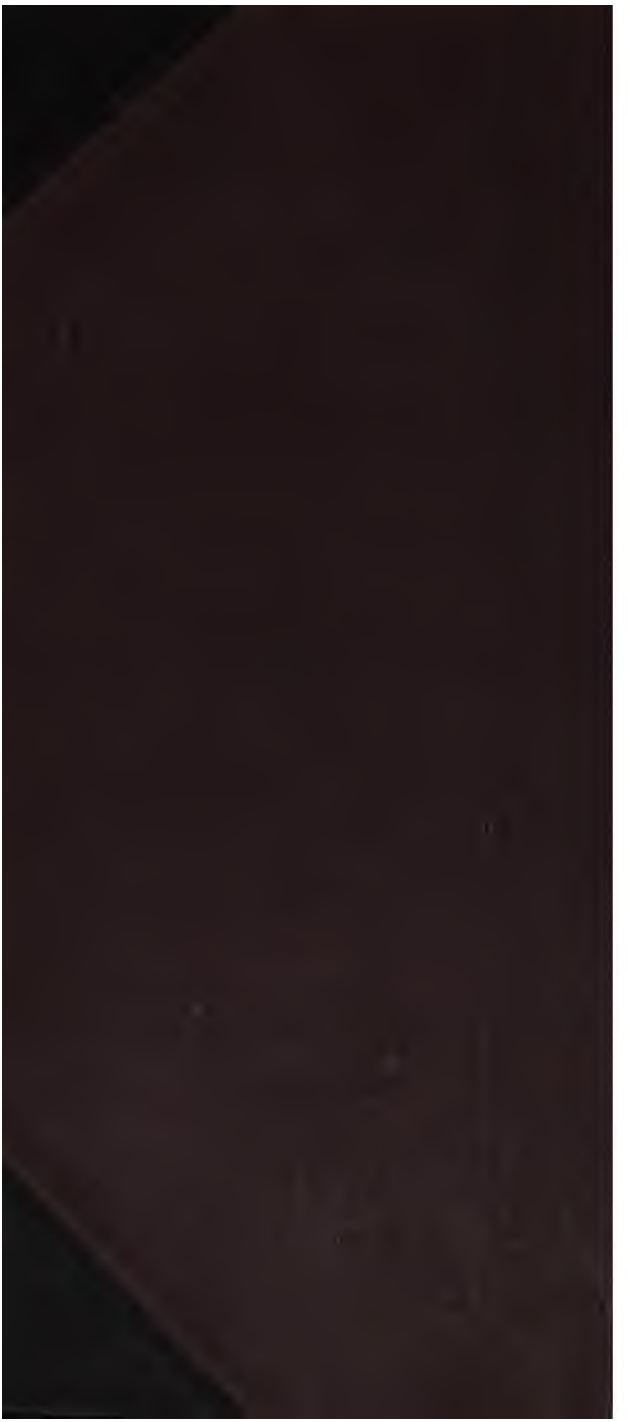
whole

whole current of Scripture, and therefore I conclude *he* is GOD.

*P. S.* And as for that Objection, *viz.* That we are no where commanded to worſhip him, or his Worſhip is not ſpoken of in Scripture, *&c.*

*Anſwer*, I cannot ſo boldly ſay, that there is nothing of his Worſhip ſpoke of in Scripture, being baptized into his Name, is being dedicated to his Worſhip and Service; and *they adored him*, Acts iv. 24, 25. *&c.* as I ſaid before.

But however, if we prove him to be GOD, it neceſſarily follows, that he muſt be worſhip'd; who can queſtion that? The very Heathens, when they own'd any thing as their GOD, they worſhip'd it in ſome Way or other. And ſeeing he has ſuch Bleſſings to beſtow, he ought to be pray'd to for them.

*THE END.*

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